

The Next Stage

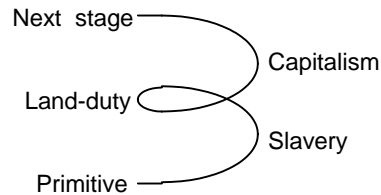
Society after Capitalism

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Summary

This book is a guide to the society that will replace Capitalism.

It finds patterns in societies' historical development and follows the trend in these patterns to identify the society after Capitalism. These patterns are found using a method that shows how societies develop in an upward spiral thru a series of stages. The previous stages have been Primitive, Slavery and Land-duty.



Primitive society ran from about 100,000 BC to 3,500 BC. Slavery dominated from about 3,500 BC to 400. Land-duty was the main type of society from about 400 to 1600. Capitalist societies first emerged in the 1600s.

Primitive society was classless. Class societies emerged with Slavery to drive productivity improvements.

Underlying trends

The general trends from Primitive times to Capitalism have been:

- Increasing productivity
- Advancing technologies and production methods

Since Slavery the trend has been:

- Increasing labor freedom and laborers' incentive

Societies have alternated between:

- Decentralized societies with slow change that laid the basis of a radically new type of socio-economic stage
- The resulting centralized societies with rapid economic growth and social development.

Human societies' spiral development pattern is very similar to the spiral pattern that species' life cycles follow. This book's method is an extension of the philosophy Historical Materialism to include the spiral development model.

Historical patterns show that Primitive and Land-duty societies are very similar. Slavery and Capitalism are shown to be similar to each other.

Primitive and Land-duty

Primitive and Land-duty societies had the following features:

- Decentralized production and government
- Laborers ran production
- Taxation-based economy
- Production and government followed the same regulations

Slavery and Capitalism

Slavery and Capitalist societies had the following features:

- Centralized production and government
- Owners ran production
- Taxation by government only
- Production and government followed different regulations

Following the above patterns, the next stage after Capitalism should be similar to Primitive and Land-duty societies.

Conclusions

Amongst the book's findings are:

- Globalization will eventually result in Capitalism's collapse
- Government and the economy will decentralize, becoming more local and more global
- Central government will have an enabling role rather than a controlling one
- Devolved self-managing small economic units should perform large-scale production
- Automation will remove the need for the working class's physical labor
- Some physical production will remain for a long time and with it remnants of the capitalist and working classes
- The class that will dominate the next society hasn't formed yet
- This class is likely to be self-employed information product creators

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Contents

Approach - Historical Materialism	5
Historical driving forces	10
Finding patterns	14
Production	15
Production: main features	16
Investment	23
Rights to products	27
Production resources	29
Resource ownership	33
Information products	36
Classes	41
Laborers' organizations	46
Finance	47
Measuring production	49
Productive time	51
Consumption - Markets	52
Product distribution	54
Features of Next Stage - Production	55
Information products' pre-conditions	58
Next stage's character	60
Government	64
Government types	66
Budgetary - Taxation	69
Political groupings	71
Law	73
Enforcement	76
Communication	77
Economic and political government	78
Features of Next Stage - Government	81
Societies	82
Colonialism	84
Features of Next Stage - Society	87
Putting it all together - Production, Government and Society	88
Sources	90
Glossary	91
Index	94

Approach - Historical Materialism

The approach to history used - called Historical Materialism - is part of Marxist philosophy. Historical Materialism is the theory of humanity's historical development. It helps us understand change thru time.

Marx and his colleague Engels based their philosophy on the Dialectic of Georg Hegel. (Names and terms that some readers might find obscure are briefly explained in the **Glossary** at the end of the book.)

Most of the Dialectic is from Ancient Greek philosophy and Christianity and it has similarities with parts of the Chinese philosophy yin and yang, Buddhism and ancient religions.

Historical Materialism has been marginalized along with the rest of Marxist theory after the Marxist/Communist regimes collapsed. This book uses Marxist philosophy in a way not done before. Historical Materialism has been used before to identify historical patterns. But this book uses Historical Materialism to follow these historical patterns to identify what the future will be like. Marxist philosophy is used as a tool for identifying the future society. So, this book uses a lost method of predicting the future.

Apart from the Marxist philosophy of history, this book doesn't assume that other parts of Marxist theory are correct. Should application of the Marxist historical model conflict with another key part of Marxist theory then that part will be challenged. (In fact, the conclusions I've come to surprise me. They've blown a hole in traditional Marxist theory.)

Historical Materialism's principles

These are the basic principles of Historical Materialism:

- Everything changes
- Nothing lasts forever
- All things are relative; in context
- Quantitative changes lead to qualitative changes
- Conflict between opposites drives change
- Development occurs thru stages
- Stages are part of spiral development

These principles are from Marxist philosophy - called Dialectical Materialism - and, with the exception of spiral development, they apply to all types of change to all types of things. Spiral development applies to historical change. Historical Materialism is an application of Dialectical Materialism to human history. These principles are explained below. Some of these principles may be very abstract and confusing at first. They should become clearer when they're applied later in the book. If you find the philosophy to be confusing, please skip this section. You can return to it later.

Everything changes

All things are in a constant state of change. Some things may appear to be static but at some level, in some way they are changing.

We see change all around us, all the time. Even things that appear to not be changing are actually changing. At a very small level - smaller than atoms - everything is made of elementary particles. These particles are in constant motion. No physical thing is entirely motionless.

Nothing lasts forever

Everything has a beginning and an end.

As an example: living beings are born, live, reproduce and then die. This applies to species as well. Humanity hasn't always existed and, unless we wipe out life on this planet, we'll evolve into a different life form. Then humanity will have ceased to exist.

As evidence, the universe had a beginning - a Big Bang or something - before which nothing existed. So, everything has had a beginning. Also, on that level, all stars will die at some point. With their death, their solar systems will collapse too. So, everything in the solar systems will die. Some life forms could move on to other solar systems but - in the time taken to do that - they would have evolved into different, more advanced life forms.

The social systems before Capitalism have all come into existence, flourished and then been replaced. Capitalist societies have only been in existence for 400 years. Like all previous social systems, Capitalism will be replaced. Capitalism is just a phase we're going thru.

All truths are relative

All statements are only truly valid within a context. Changes to place, time, participants and situation can make truths become false. For any accepted fact, if the context changes significantly then it's worth re-examining to see if it's still true.

For examples: infectious illnesses are bad for us but the same infections in small doses can vaccinate us; vaccinations can be good for us but taking some vaccines before the infection has built up in our bodies will actually kill us.

Quantitative changes lead to qualitative changes

Things can move thru different stages as they change. For example, below freezing point water is ice and above boiling point it is steam. The same molecules - H₂O - take on different qualities depending on the temperature. Ice, water and steam are names for these different stages.

Within any stage, there are relatively minor changes. These changes can build up so that one more minor change leads a transformation to a new stage. These relatively minor changes are quantitative and the change to another stage is qualitative.

An example is boiling water. Heating water up to boiling point is a quantitative change in the water's temperature. At 100°C, the heat energy applied to the water doesn't increase the temperature but instead changes water into steam. Steam is qualitatively different from water.

Another example is the change in seasons. Quantitative changes in light and temperature lead to four distinct seasons. During fall, trees respond to these quantitative changes by shedding their leaves. In springtime, responding to more light and heat, new plants grow and trees grow new leaves.

Another aspect of this principle is that quantity determines quality. While any thing may be composed of different and conflicting parts, a sufficient number of one type of the parts will decide the thing's quality as a whole. That is, a critical mass of one type is what determines its character.

Conflict between opposites

Within everything there is a conflict. This conflict inside everything is mainly between two elements of it. These two elements are opposites, opposed to each other. Other elements may be neutral or might work with or against either or both the two main elements. The role of these other elements is secondary in causing change. The conflict between the two primary elements is what drives things to change. In any stage, one of the two opposite elements influences and is influenced by the dominant character of that stage.

For example, if we consider infectious illness in humans, there's a conflict between the infection and our immune system. The infections' success is displayed in symptoms that correspond to the specific infection. When our immune system defeats the illness and becomes dominant again, we return to healthy symptoms. Our symptoms are influenced by whether health or illness is dominant. The stage we are in - health or illness - is determined by whether our immune system or the illness is dominating.

There's an important characteristic of the conflict between opposites that differs in different cases. This characteristic of the conflict is whether it is reconcilable or irreconcilable.

With reconcilable conflicts, the opposites can co-operate and achieve a win-win situation. The conflict doesn't disappear but it causes the opposites no harm. An example of a reconcilable conflict is different people's individual needs. We can choose to take advantage of others and satisfy our needs at their expense. So, if we only aim to benefit ourselves, we'll be in conflict. But we can choose to co-operate to share benefits; each making small short-term sacrifices to ensure shared long-term benefits. Such co-operation is a win-win situation where we reconcile our different needs.

Irreconcilable conflicts can't have win-win situations: the opposites will always be in conflict. Irreconcilable conflicts break down into two types: whether the opposites are dependent or separable.

With separable opposites, one can defeat the other and continue without it. Separable opposites include some viruses and parasites that attack and live off of us. Generally we can live more healthily without them.

Dependent opposites are inter-dependent and without one the other will decay. These dependent opposites will always be in conflict but neither can exist without the other. Should one eliminate the other, the victory will be temporary because it will then die as well. Dependent opposites include humans and many of the bacteria that live in and on their bodies. We need bacteria to carry out many bodily functions. They need us to provide an environment where they can feed and reproduce. But we are in permanent conflict with them - this isn't a reconcilable conflict. Should our immune system become weak, some bacteria will flourish and attack our health. Their high growth will make us ill. But as long as our defenses against bacteria are strong then they bring us only benefits.

Development thru stages

Qualitative changes are changes from one stage to another stage. Each stage has a distinct set of features. An example of stages is materials' change from solid to liquid to gas.

Conflict between opposites drives the development thru stages. Opposites' conflict is resolved by one of the opposites becoming dominant and setting the character of the new stage. The dominant element of any stage is the opposite, in some way, of the dominant element of the previous stage. It's also the opposite of the dominant element of the next stage. So, the dominant elements of the previous and next stages are similar in some way.

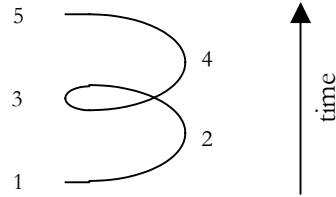
Human societies change thru different development stages - each with its own characteristics. These stages form a sequence of development, which will be looked at in the section **Production**.

Spiral development

People often say that life's a circle: we often return to where we were. In fact, life's a spiral: we move first to an opposite stage and later we move to a stage similar to where we were but at a higher level. On the surface these different stages may appear similar, but the later stage is more advanced.

There are two parts to these changes thru stages. One part is the general upward trend. The other part is the shift from one form into its opposite form. The combination of the upward trend and the shift from one form to its opposite makes the spiral. Spiral development applies to change thru time.

In the following diagram, development is taking place from stages 1 to 5.



Each stage moves to its opposite by going up the spiral from left to right or right to left. Stage 5 is the opposite of stage 4 and stage 4 is the opposite of stage 3. Stage 3 is the opposite of stage 2 and stage 2 is the opposite of stage 1. So, stage 3 is similar to stage 1. Also, stage 4 is similar to stage 2 and stage 5 is similar to stages 3 and 1.

The spiral is an approximate description of historical development. In reality, development isn't a continuous smooth upward spiral. Moving to a new stage doesn't immediately result in positive development in all aspects. Change is generally disruptive initially and for some aspects there can be longer-term steps backward.

An example of spiral development is the sun. As the Earth revolves on its axis, the sun appears and disappears - giving us our days. Because the sun is gradually cooling down and will eventually die, this daily cycle is a declining spiral.

Another example is the development of species - spiral development seems to be much more common in biology and social sciences. Within each species there's a life cycle where individuals are born, grow, reproduce and eventually die. But the species as a whole is evolving. So, at the end of each individual's life cycle, the species has evolved slightly. Each life cycle is a spiral of slightly greater evolution. After many generations, these small evolutionary steps make a significant change. Individual people and groups can experience an upward or downward spiral but humanity's underlying trend is of upward development.

The life cycle is also a good example of spiral development involving opposites. To maintain their species' existence, all life forms reproduce. And, for the species' evolution, genetic variation is needed. So, adults have two opposite sexualities: female and male. Sexual reproduction also generally alternates between two opposite stages: adults and eggs.

In many species, the child that emerges after the egg state is physically similar to the adult and its development is mainly just growth. This growth often alternates between periods of rapid growth and periods of significant change in physical form. Life cycle changes generally alternate between stages of slow qualitative change and stages of rapid quantitative change.

The development after eggs until maturity can show spiral development. An example is the following social development that the anthropologist Desmond Morris pointed out. Human children of both sexes play together until puberty. With puberty they tend to have same-sex company. Once sexually mature they return to mixed-sex social activity but now as potential mates.

In some species the opposite stages are even more physically distinct. Amphibians have a tadpole stage between being eggs and adults. Tadpoles are opposite to eggs in that they are mobile and self-feeding. Adults are opposite to tadpoles because they are land based and have lungs instead of gills.

Some insects have a four-stage spiral of physically different forms. Eggs hatch into mobile, self-feeding larva - such as grubs and caterpillars. After significant feeding and growth, the larvae change into pupae. To do this they often form protective coverings - such as cocoons - where, as pupae, they significantly change their physical form to emerge in the adult form. Both the eggs and pupae are immobile stages of fundamental physical change where no additional food is sourced. Both the larva and adults are mobile and self-feeding and they don't significantly change their physical form.

Those familiar with religions will recognize many parts of Historical Materialism. The central conflict between opposites was found in early religions' light and darkness; life and death. Single-god religions had the main

conflict between good and evil. Also, many belief systems include the cycle of life. This cycle is a simpler version of spiral development. In Hinduism and Buddhism, all things experience samsara - a cycle of life, death and re-birth. Conflict between opposites is the core of the Chinese T'ai Chi philosophy's idea of yin and yang. Yin and yang are opposites united in conflict and their conflict drives the constant cycle of change in the universe.

Historical driving forces

Class conflict

The driving forces for human societies' development are 1) economic development and 2) conflict between the two main classes in each stage. The history of economic development and class conflict will be covered in the section **Production**. This history should justify the case that economic development and class conflict are the driving forces. As a background, class conflict will now be explained.

A class is a group of people earning their living in the same way. They play a similar role in production and are rewarded economically in a similar manner. Members of a class have shared economic interests.

The two major classes are always in a win/lose situation. One's economic gain is always the other's economic loss. So, there is an inherent conflict of economic interest between these main classes. The main classes are dependant opposites. One class owns production resources and lives off the other class's labor. Without the laboring class, the owning class would have no one to provide for them. And the laboring class cannot produce without the owning class's production resources.

Minor classes can be in a win/win situation with other classes. These minor classes merely play a supporting role in the class conflict. In times of crisis for the dominant class, the two main classes polarize in opposition to each other. Some sections of the minor classes will side during the crisis with either one of the main classes. But most members of the minor classes will often change sides. This change of sides happens because no solution to the crisis is possible that is fully in the minor classes' interests.

Class conflict moves from narrow economic areas into society at large. For example, policing is required to ensure that the rich are protected from the poor. Also, society - especially government - has a decisive control over economic affairs. Each class desires influence over government because with government comes legal, policing and military power. For these reasons, each class seeks to mould society to meet its needs.

This close relationship between the economy and society at large is reflected in the term "socio-economic". By socio-economic is meant having both social and economic features; relating both to society - including government - and the economy.

Stages of human development

Human development takes place through a series of stages. These stages, so far, have been:

- Primitive
- Slavery
- Land-duty
- Capitalism

Primitive societies include hunter-gatherer tribes and early farming societies when produce was shared throughout the community.

Class society began with Slavery when the wealthy lived off the labor of slaves.

Land-duty is those societies based on landowners allowing use of their land in return for a duty to them.

Capitalism is large-scale industrial society based on capital.

Time periods

Each stage is dated below based on the time when that type of society was dominant.

Primitive societies date from the emergence of modern humans in Africa about 100,000 years ago.

Slavery began with the development of towns and cities in the fertile valleys of Asian rivers - Yellow River, Ganges, Indus, Tigris/Euphrates - and the Nile valley in Africa. These town and cities were established from the time of the first city-state - Uruk in what is now Iraq - about 3,500 BC.

Elements of Land-duty had developed within Slavery in China with the Zhou Dynasty in the first millennium BC. More developed Land-duty emerged from within the Roman Empire in the 3rd century. When the Germanic tribes conquered the Western Roman Empire in the 5th century, they adopted this socio-economic system, making it the basis of European society.

Capitalist nations emerged with the Dutch Revolt and the English Civil War in the 17th century.

Explanation of terms

"Production" is used to cover all productive activity including agriculture, handcrafts, industry and services.

Few societies follow classic forms. The terms Primitive, Slavery, Land-duty and Capitalism are used to cover these significant historical stages although Primitive tribes are still present and elements of Slavery and Land-duty still exist.

The term Land-duty is used to cover the entire historical period when land ownership was the basis of the economy and political power. Explanations of other terms for the period covered by Land-duty are in the **Glossary**.

When looking at history it is common to refer to features of the economy - such as money, exchange, enterprise and wages - as Capitalism. But these are also features of Slavery and Land-duty. Capitalism is when the ownership and use of capital is the basis of the economy and when those that own capital hold state power. On that basis, capitalist society didn't exist before the 17th century.

"Society" is the government, economy and civic relations of a large, independent and distinct group of people. Nowadays, societies are nations.

Stages

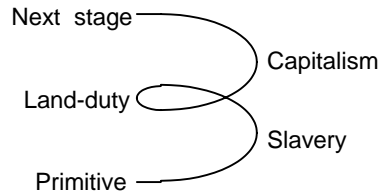
A socio-economic stage begins when the newly dominant economic class has secured long-lasting control of government and society in many locations. While a few essential aspects characterize each historical stage, these aspects have existed and will continue to exist in minor ways in previous and later stages. Just because some of these aspects exist in other stages, doesn't change the essential nature of these stages. For example, money existed under Slavery but it wasn't the same as capital that characterizes Capitalism. Also, slavery was used in the 19th century southern United States but the US was a capitalist nation and slave owning wasn't the economy's basis. Social and economic aspects only determine a stage when they have achieved a critical mass and determine society - including the economy. This is an example of quantitative changes leading to a qualitative change.

Societies have developed unevenly - especially before the growth of global travel and communication. Because societies' development is primarily due to the internal struggle between opposites, one country or a people moving to a new stage doesn't mean that others will follow soon after. Countries and peoples can move thru the stages in isolation. That is why different societies are in different socio-economic stages at the same time. On the other hand, contact between societies influences their development and this can cause some societies to short-circuit development and skip socio-economic stages. These external influences partly explain why there are few pure cases of each stage.

This stages view of history strips out non-essential details. So, this book doesn't detail history but only gives brief summaries that help identify historical patterns. It centers on the fundamental periods of history and the

essence of production, consumption and social power. Historians are often required to highlight every minor change and regional variation instead of grouping periods in a way that is a guide to practice. This book is a guide to the future, not a history. Historical Materialism shows that the roots of each socio-economic stage's main aspects are displayed in the previous stage. This book is not so much about predicting the future than about identifying the roots of the future within the present.

If societies develop in a spiral then Primitive and Land-duty societies should be essentially similar and Slavery and Capitalism should be similar to each other.



Also, the next socio-economic stage after Capitalism will be similar to Land-duty. This seems crazy. How can we move from the most advanced society so far to a system that resembles the Dark Ages? But we will be moving forward in a spiral to a higher level above Land-duty. Also, the next stage will have similarities to Primitive sharing and caring societies. The main difference between Primitive and Land-duty societies and the next society will be in the next stage's advanced technology and high level of production, which will improve on Capitalism.

Class society

Class societies have common features. These features are based on resource ownership and power by one class over other classes. The three key socio-economic features are:

- Which class creates wealth by its labor
- Which class owns the main production resources
- Which class controls and runs society.

In class society, the class that owns the main production resources also controls society.

In Primitive times no classes existed. For the other socio-economic stages, the two main classes are listed below.

Slavery:	Slave owners and slaves
Land-duty:	Landowners and peasants
Capitalism:	Capitalists and workers

In each of the above three stages with classes, the class that owns the main production resources and controls and runs society is listed first. The class that creates wealth by its labor is listed second.

For all societies, secondary economic features include:

- How production is organized
- Main production resources
- Wealth distribution
- Markets and consumption

For class societies, a secondary economic feature is the other significant classes.

Secondary social features include:

- Government types
- Decision-making mechanisms
- Laws
- Policing and military force

Class or classless society

The next stage could be a class society or a classless society. The spiral development of class societies could continue or class societies could be a stage within a larger spiral:

- Primitive classless society (Primitive)
- Class societies (Slavery, Land-duty and Capitalism)
- Advanced classless society (Next stage)

In this book both possibilities, that the next stage after Capitalism might be a class or classless society, will be considered.

Finding patterns

To identify what the next stage will be like, key features of the economy and society throughout history will be considered. A challenge was to decide which socio-economic features to look at. Because this book is intended as a practical guide to the nature of the society after Capitalism, it was decided to consider those features most important under Capitalism. These features include incentive, investment, ownership, resources and government. Historical patterns of these features will be sought. Following the trend from these patterns, it should be possible to identify the features of the stage after Capitalism. Having identified many features of the next society, an outline description of post-capitalist society should emerge.

Finding patterns won't be straightforward. The distinguishing features for one stage often existed as secondary features in previous stages. The dominant feature at the start of a stage may not be the same as the dominant feature at the end of that stage. But one of them is the distinguishing feature that embodies what that stage is all about. Identifying these distinguishing features is partly an art. Applying the principles of Historical Materialism, as for any social science, is a combination of science and art; of method and intuition. In the review of history, the distinctive features of each stage will be looked for first. After that, patterns will be looked for. It's important not to invent patterns that aren't there just to make these principles appear to work. (Generally, the pattern was the change between opposites, as expected. But, for one of these features - Production resources - patterns of opposites weren't found.)

To make it easier to identify these patterns, a lot of historical detail is discarded. No attempt is made to describe the different examples of societies for each stage. Features that may have been important to a particular country or people but that aren't key features of a socio-economic stage are ignored. The historical summary only describes features that were common to most countries within a stage. For Primitive and Slavery societies, the main source has been Whitehouse and Wilkins. Microsoft Encarta was used to check dates in general and terms for Land-duty. Historical sources are in the section **Sources**.

While few societies follow classic forms, there are some that best represent the main common features for each stage. Almost any hunter-gather tribe is representative of the early Primitive period. For the other periods these representative societies are:

Late Primitive	Mesopotamia (now called Iraq)
Slavery	Roman Empire
Land-duty	Medieval England
Capitalism	USA

Unless other locations are named, most of the features mentioned in the historical summaries in each stage refer to the above places.

(There's a bit of repetition in the book because the different features can't be completely separated from each other. So, some historical points are raised a few times. Hopefully, this repetition will reinforce ideas and understanding).

Production

Production's purpose

The meaning of life, for any life form, is to develop the species. All life forms find food, eat to survive and reproduce for the species' survival. Many also create shelters. Primitive humans evolved beyond these basic needs and created production. Production involves people working on raw materials to make objects. These objects include life's necessities - food, clothing and shelter.

Production provides us with objects of our desires - including what we need to live. In early production, people produced the objects they desired. With the division of labor, people also produced in order to exchange. Through exchange, people can obtain desired products.

The most important features of production will be looked at in the next section - **Production: main features**. The historical development of each of these features can only be fully understood if they are considered together. To avoid unnecessary complication, other features of production will be looked at later. The points raised in this section will be referred to when looking at these other features.

Production: main features

Primitive

Early Primitive societies were based on hunting and gathering. Hunting and gathering had been the sole production methods for humanity since the species emerged in Africa about 100,000 BC. In Primitive societies all able-bodied members of the community worked. They created enough to provide for themselves and the rest of the community. Production was at too low a level to provide sufficient surplus for a significant group within the tribe or community to live off the work of others. So, there were no classes.

Hunter-gatherer tribes only did the minimum work required for a simple subsistence. Although this gave them a good life/work balance, there was little incentive for production to significantly advance. The community could afford to maintain the small group of religious and community leaders and the elderly - a social database of communal knowledge and wisdom. Because production was at too low a level for a significant group to live off the labor of others, those captured during conflicts were incorporated into the community.

Family and community were often the same in this polygamous society where children rarely knew who their fathers were. The home was the domain of women and the center of the community.

Some tribes developed farming on fertile land. This allowed them to exploit this land and ensure a relatively reliable source of produce, such as food and clothing. Farming was first established in Western Asia about 7000 BC and developed independently elsewhere throughout the world. Farming supported much larger populations than was possible under hunting and gathering. Because farming could provide for larger populations, once a community had begun farming, it could not return to hunting and gathering without causing starvation.

When farming developed, it benefited families to have a strong claim to fertile land and to identify their family with that land. Views of the family developed that emphasized ancestors. These traditions showed a lengthy association with their land and strengthened families' claims to that land.

When Primitive production was at its largest - after farming was established - the basic economic units were still based around families. By "economic unit" is meant the basic production group that experiences economic success or failure. Complete failure of any of these groups doesn't cause the failure of other such groups. Usually this failure doesn't even have a significant effect on other groups. So these organizational groups are largely self-reliant and independent of each other. In small societies, such as with hunting and gathering tribes, the tribe and the family were the same thing and the tribe was the economic unit. In societies with larger populations, the community was made up of many families and so had many economic units. Although the community would help out, unsuccessful families would suffer for their production failures.

Private property was unknown. By "private property" is meant substantial wealth - especially property owned by one person or group but on which others depend for their livelihood. In Primitive times, all property was held in common and tribal territory was communal. The only individual property was simple items, i.e. personal property.

With farming, population increases led to the replacement of tribes with more complex communities. These complex organizations needed bureaucracies that could support and manage larger populations. These early bureaucracies were based around chiefs/monarchs and religious leaders and continued to play the support role that leaders had during hunting and gathering. But they now also administered the sharing of the community's produce. Taxation didn't explicitly exist because all the community's produce was shared. However this sharing was a form of taxation. All produce was taxed in total and redistributed directly in tribes or by an administration in farming communities.

Transition to Slavery

For production to develop there needed to exist a group of people, separate from laborers, driving performance improvements. Laborers could only maintain a separate group driving performance improvements if they could produce a surplus beyond their requirements. Over time and after many gradual improvements in production methods, tool technology and labor specialization, farming techniques reached a level that allowed laborers to create sufficient surplus for a separate group to be maintained. Because such a surplus allowed a significant group in the community to live off others' labor, private property could now emerge. By allowing a surplus to be produced, farming had laid the basis for class society.

There were two sources of this surplus. One source was from the produce of all farmers in the community. The other source was all the produce from captives that had been made into slaves. When farmers were used as a source of surplus, they were taxed from their produce. Administrative mechanisms were required to collect this tax. There already were mechanisms for sharing the community's produce: the bureaucracy based around the chief/monarch or religious leaders. This administration that had been sharing produce began taxing the community. The farmers' surplus wasn't very large because they had to produce a reasonable amount for themselves and their families. A larger surplus could come slaves because slaves produced for themselves only the minimum to keep themselves alive and productive - the rest went to their owners. The easy source of slaves was from captives. Slaves produced a much greater surplus than farmers and successful wars could bring many slaves.

There were a few obvious candidates in the community to gain ownership of the surplus from farmers and slaves. These were the chief or monarch, the war leader and religious leaders.

Although land was owned in common in Primitive times, it was nominally assigned to the chief/monarch. The religious leader also was in charge of land for rituals and ceremonies. Although the chief/monarch and religious leader were in charge of land, there had been no economic significance to these rights because those that worked the land couldn't provide sufficient surplus to support the chief/monarch, the religious leader, their families and their entourage. But when production techniques and tools had developed enough to allow surplus to be created then the land became economically significant and land became a valuable resource. Land ownership could now help generate wealth and land became property. The chief/monarch or the religious leader also ran the organization that had been administering the tribal produce. They could now run the administration that collected the surplus as tax. So, these administrative leaders became landowners and tax collectors.

War leaders also had a claim to the surplus. They were in charge of conquering new lands and collecting slaves and this gave them rights to the slaves' surplus. A powerful property owning class emerged owning land, slaves and other resources and collecting tax. By 2000 BC, such slave owning classes controlled powerful empires in North Africa, Western Asia and China.

Some free farmers' descendants also became slaves. In the transition from free farmers into slaves, they went through an intermediate step of being bound to landowners like serfs. The steps in their transformation from farmers into slaves were roughly as follows.

- Farmers giving surplus produce to community for sharing
- Farmers giving surplus produce to community for leaders and for sharing
- Farmers giving tribute/tax to leaders
- Serfs giving tribute/tax to rulers
- Serfs giving tribute/tax to landowners
- Slaves giving all produce to owners

The shared community tasks that all had done also transformed over time. These tasks to benefit all the community transformed into tasks for leaders and rulers and finally became compulsory labor. This happened as follows.

- Shared tasks for all community
- Shared tasks for leaders
- Compulsory tasks for rulers
- Compulsory tasks for owners

The size of the new property owning class depended on how many slaves and peasants were working for them. As production developed, the slaves became the main laboring class in most societies because a larger elite could live off their labor.

Along with private property came patriarchy and inheritance. While the home remained the domain of women, it was no longer the center of the community. Men, on average physically stronger, dominated production. As production developed, male production owners now had a surplus that could be passed on to their children. Men now had a need to know who their children were and created monogamy so they could identify their heirs. So, private property created a need for male inheritance and male inheritance led to patriarchy.

Slavery

Although it was built on the suffering of millions of slaves, Slavery brought civilization and production development. With larger scale wealth creation, Slavery brought many socio-economic features that are still common today. These include: money, banking, retail outlets, cities, academia, literature, organized religion and democracy.

Under Slavery, the most important private property was slaves and land. Slaves were the property of their owners. Slave owners owned everything required for production, including raw materials, tools and premises. So, they were easily able to claim all of the created wealth.

Secondary class groupings, such as peasants and free citizens, were also involved in production. Peasants and free citizens were the descendants of farmers from Primitive times.

While some peasants only had to give taxes to the state, peasants on state-owned land often were like serfs and had few more rights than slaves. In some societies, such state-controlled peasants outnumbered slaves.

Within slave-owning society, freemen that rented land had legal rights specified in written contracts. These free tenants could claim compensation for improvements they'd made to the land.

Production was organized on a relatively small scale because large establishments were no more efficient than small ones. However, the scale of production could be larger than was possible in Primitive societies. The basic economic units were much larger than the family-based units of Primitive farming societies. An economic unit was all the production run by slave owners and this could involve large numbers of slaves. Note that an economic unit's success or failure usually isn't equally shared within the unit. This is particularly true in class societies when some members of an economic unit can suffer even though the group as a whole succeeds.

Slaves had no incentive to be productive. They received no benefit from productivity increases. Slaves were not motivated to produce any more than the least they could get away with. Over time, technological developments made considerable productivity improvements possible. But, because slaves had no incentive to produce more, the slave-owning system had become a restraint on productivity.

Transition to Land-duty

There was an economic requirement to have incentives for the workforce to be more productive. Giving former slaves a share in the control of land - the most important production resource except from labor - provided them with greater incentive to increase productivity. Also giving them control over raw materials and their tools gave them greater control over production and a further incentive. Finally, allowing former slaves' to decide how and when they farmed and made handicrafts added to their motivation to be productive. This also gave them control of production methods.

From the other direction, freemen renting land were being compelled into dependency on landowners. Poorer farmers couldn't afford technology such as a plough, a bull or a horse. Landowners would give their tenants use of such resources in return for an obligation to work the landowner's farmland.

So, a peasantry dependant on landowners was being formed from former free citizens and slaves. The free citizens were losing freedom and slaves were gaining some freedom. For this type of production, landownership was all-important. This development in production was incompatible with Slavery's forms of ownership. The pressure for a change of society significantly built up. The change from Slavery took place through a change in the production relations of the two main production resources: labor and land. Slave owners delegated the control of farming their land and loosed their control and ownership of the most important production resources: labor, raw materials, tools and methods.

In the 3rd century Roman Empire all that worked the land were legally obliged to remain on their land. But they couldn't have their land taken from them - even if they were slaves. This also applied to their heirs. By such changes, slave owners transformed into Land-duty landowners and former slaves and free tenants became peasants.

Land-duty

During the transition to Land-duty, peasants and some free tenants became tied to the land. However, Land-duty offered an incentive to those that worked the land - especially former slaves.

In its classic economic form, Land-duty is the obligation of peasants to work for the landowner who provides them with land. The landowner doesn't own the peasant but the peasant is tied to their landowner. Tools for working the land and raw materials - seeds and livestock - could belong to peasants. The peasants had land entirely for their own use and common land shared with other villagers. They also had an obligation to work their landowner's plots. Peasants paid tribute to landowners in two ways - from their own produce and in direct service to the landowner. And this direct service could include military service. As long as they paid their tribute to the landowner, the peasants were free to benefit from being more productive. They could benefit from improvements they'd made to the land. With this increased incentive, peasants could produce greater surplus than slaves.

Few societies follow a pure form and many Land-duty societies - especially in their early stages - were a hybrid that included elements of Slavery. In some societies the peasants - called serfs - were owned by landowners and had little more freedom than slaves. Landowners' agents controlled production and directed the serfs. Unlike slaves, serfs couldn't be sold and could own property. They had small plots of land for their subsistence but, in some cases, they and all their property belonged to their landowner. Such types of serfdom offered few economic incentives to peasants and these societies developed very slowly.

In other Land-duty societies, peasants were free to control and run production on their allocated land, as long as they paid tribute to their landowner.

With Land-duty, power over people came through ownership of land. Landed rights were the basis of Land-duty society. These gave landowners legal rights over land and the right to tribute or duty from those living on their land. Peasants' knowledge and organizational skills indirectly benefited landowners.

The towns and cities that had dominated slave societies declined in importance. Production mainly took place in the countryside. In Land-duty times, the household was the basic unit of production and consumption and

so the family became a productive unit. This was a bit like tribes in Primitive times. Within the household, the family operated like a tribe - sharing their produce according to need. So, like in Primitive societies, basic economic units in Land-duty were quite small and were based around the family.

Taxation was not just to pay for the state but was core to the economic system. The surplus created by peasants went as taxes and tribute to their landowners and to monarchs, nobles and organized religion. All of these groups were landowners. So, the peasants' surplus was taxed in many ways by many groups of landowners. Landowners did not put the peasants' surplus back into production but spent most of this surplus on luxury goods. This was because large-scale production was still no more efficient than small-scale production and so there was no incentive for owners to invest.

Landowners resisted peasants' demands for freedom and greater rights in case they threatened their rule. Also, in the short-term, making fewer demands of peasants working their land or reducing taxation would lead to lower productivity and less revenue. But peasants' struggles for lower taxes and greater freedom, although resisted by landowners, actually benefited all of society in the long-term. Whenever landowners allowed less demanding taxation and greater freedom for peasants, peasants then had greater ability to invest, more motivation and incentive and better skills. In the very long term these all led to greater productivity and larger tributes for landowners. Because these improvements took a very long time, the landowners that gave into peasants' demands might not have lived to see any benefits. While individual landowners might not benefit, in the very long term there was a possibility of both classes benefiting from landowners' sacrifices. But in many Land-duty societies, powerful landowners successfully rejected all such peasant demands and condemned their societies to under-development.

Transition to Capitalism

Within later Land-duty society - at first in 11th century Europe - the roots of Capitalism formed. By not being fully part of the land-based economy and having been neglected, towns had gained freedom. They were less controlled by powerful rulers than they had been under Slavery. Merchants became powerful as trading towns re-emerged. Also in the towns, handcraft production developed in guilds. Guilds were handcraft workshops run by guild masters. Apprentices worked there for food and accommodation. When apprentices had become fully skilled in their craft, they became paid journeymen. As guilds became larger, journeymen became more like modern workers.

As improved agricultural tools and methods increased the amount of productive land, larger populations could be supported. Towns and cities grew and generated their own demand. With this growth of towns and cities, the market for agricultural produce - food and textiles - expanded. To provide for this market, landowners fenced off common land for their own use. This was called "enclosures". One result of enclosures was that many peasants were made destitute and thrown off their land. By seizing land improved by peasants, landowners effectively increased their wealth. Two processes resulted from enclosures:

- Enclosures made landowners wealthier and created sufficient surplus to become capital
- Peasants were forming into a ready supply of unemployed labor available to capitalists.

These enclosures were the basis of large-scale farming with farm laborers employed on a capitalist basis. So, some landowners were transforming into capitalists.

Capitalism

In 17th century Europe - in the Netherlands and England - the first Capitalist societies were formed.

Like slave owners, capitalists have control of all production resources. But unlike slave owners they don't need to own everything. They own raw materials through purchase. Tools and premises can be bought or hired. Laborers are free to seek work from whoever they choose. They are now called the working class, using both hand and brain to produce for their employers. Capitalists use their wealth to employ laborers in contracts that maintain control of product creation and ownership of the resulting surplus. Laborers' knowledge and organizational skills are included in the hire of their labor power.

Already, under advanced Capitalism, the family is no longer required as an economic self-support unit. Family self-support is being replaced by communal childcare and seniors' care.

The basic economic unit is the capitalist corporation. Within corporations there's a tendency to devolve financial accountability to smaller business units. So, the economic unit may become even smaller than the corporation.

Trends

Production development in Primitive societies took place over a very long time and moved from hunting and gathering to farming. But the essential socio-economic features were the same. The other stages started from being embryonic elements in previous stages. These elements become significant during a transition period leading to the beginning of the next stage. Later, that stage matures into its characteristic form. In its advanced form, the stage moved into a transition period for the following stage.

The end of one stage can appear to be like the stage after the next one. In the transition from Primitive to Slavery societies, theocratic monarchies - funded by taxing peasants - became rulers of powerful states. But these were emerging centralized city-states of Slavery and not the devolved states run by relatively weak monarchs of Land-duty. Likewise, at the end of Slavery, commodity production and tenant farmers paying rent were developing in powerful centralized empires. But this did not lead to Capitalism. Instead, the empires collapsed and rent and commodity production faded away.

In all societies, the underlying trend in production is improved technology, more effective production methods and increasing productivity.

In class societies, the underlying trend is greater incentive for laborers.

Production scale increased significantly with Capitalism. Collective production by tribes and communities and, later, by the state could be on a very large scale. But, before Capitalism, production in general was on a small scale.

A changing opposite in class societies was between indirect and direct control by owners. In Primitive times, laborers collectively and self-managed their work. In Slavery and Capitalism, the owners directly controlled all work. Under Land-duty, owners had less direct control and many laborers collectively and self-managed their work.

Another changing opposite was between small economic units run by laborers and their families in Primitive and Land-duty societies and the larger economic units run by owners under Slavery and Capitalism.

The rate of change in societies' development has accelerated throughout history. This trend should continue.

Overall, the underlying trends in the history of production are:

- Increasing technical development
- Increasingly advanced production methods
- Increasing laborers' incentive
- Decreasing control of laborers
- Increasing freedom for laborers
- Increasing average wealth
- Alternating self-managing laborers/owners managing
- Alternating indirect/direct control by owners
- Alternating small/large economic units

After Capitalism

From the above, the next stage after Capitalism should have the following features.

- Greater technical development
- More advanced production methods
- Increased laborers' incentive
- Decreased control of laborers
- Increased freedom for laborers
- Increased average wealth
- Self-managing laborers
- Indirect control by owners or no owners
- Relatively small economic units

Large-scale production should be run co-operatively by groupings of small business units.

Investment

Large-scale production, which requires large investment, was rare before Capitalism. This was because, before Capitalism, large investment generally wasn't profitable.

For someone lending money to a production owner, the steps from the initial investment to a profitable return are:

1. A lender gives money to a production owner
2. The owner uses this money to pay for whatever additional production resources are needed
3. Laborers turn raw materials into sellable products
4. The laborers have created a surplus - the finished products are worth more than all the production resources cost
5. The sale price covers both parts: the production resources' cost plus the surplus created by the laborers
6. After the products are sold, the part of the production resources' cost given by the lender is repaid to them
7. Part of the surplus is paid to the lender as interest
8. The rest of the surplus is the production owners' profit

For this to be profitable for production owners, laborers had to be sufficiently productive to create a surplus that could be divided between the production owners and the lenders.

Primitive

In Primitive society, there was no surplus to invest. But there was a type of investment: before production could start, tools and raw materials were required. So, laborers invested time, skills and effort in getting and creating these production resources.

Slavery

Because land and slaves were inherited, or taken during war, slave owners' production didn't require investment. The land also provided some raw materials for direct use in production and for making into tools. Slave owners could invest by buying additional slaves, land, raw materials and tools. Free tenant farmers could invest in improvements to their land and buy raw materials and tools.

Merchants invested - they bought in order to sell. Merchants first had to invest by buying goods. They'd then transport and sell these goods before getting their investment back - together with any profit. For consumers, being able to buy goods from a convenient place is worth paying for. People that want these goods either have to pay someone to bring the goods to them or pay someone else to take them to a source of the goods. So, transported goods are worth more to a buyer than the same goods were at their source. And it's the laborers that transport goods who add value to them.

There were also lenders who used investment as a way of making money. Unlike merchants, lenders aren't involved in any productive activities. Lenders invested in someone else's production effort: production owners such as slave owners or tenant farmers. Investment by lenders is only profitable when production gives a sufficient surplus to pay the lenders interest. This generally wasn't the case under Slavery and lending was relatively rare. Under Slavery, wealth was generally used for luxury items. There was no application for large investment because there was no productivity benefit from large-scale production.

Land-duty

Lending remained generally unprofitable under Land-duty.

Landowners didn't invest much. Their investment was generally limited to central production facilities such as mills for grinding grain. Investment in land was limited because land was usually allocated by monarchs, other

rulers and large landowners or seized during war.

Peasants invested in improvements to their land and by buying raw materials and tools. Such investments were low in value because the peasants' surplus was not large. However, by pooling their resources, a viable investment could be made.

Investment in production only became significant when large-scale production emerged during developed Land-duty. Before continuing, what is meant by the phrase "large-scale production" will now be made clear.

Since Slavery emerged, rich and powerful rulers created monuments to their vanity. Many laborers and resources were needed to create such massive monuments. But the scale of such work is not what is meant here by the phrase "large-scale production". These rulers' monuments were not significant to production in general. What would have been significant is the large-scale production of small-scale goods - the goods that people regularly need or want. This would have had many laborers working together to produce many goods. Under Slavery and until Land-duty matured, there was no large-scale production.

Large-scale production is a common aspect of Capitalism and it formed under Land-duty in the form of manufactories. Manufactories are like modern factories but without any automation - all tools were manually powered.

The reason that large-scale production hadn't emerged earlier is that it was no more profitable than small-scale production. There was no incentive in taking the risks involved in organizing large-scale production when it brought no significantly larger return on investment. Large-scale production could only emerge when labor productivity could increase enough for highly profitable returns on investment. Such productivity required that each laborer could quickly make many items. This, in turn, required that suitable production methods and tools were developed.

Transition to Capitalism

These conditions arose in 13th century European textile production with new types of loom for weaving cloth. This loom technology was the final quantitative improvement that made manufactories possible. The initial quantitative changes were those that led to the growth of guilds in towns and cities over hundreds of years. These changes will now be looked at.

Population was increasing because of advances in European agricultural production in the 8th century. These advances were due to methods - such as improved crop rotation - and technology - such as heavy ploughs that could be used on previously less fertile land. The basis for these advances was Land-duty giving laborers an incentive to increase productivity.

These population increases caused handcraft production to develop. Handcraft workers had been mainly based in villages. It was only cost-effective for handcraft workers to be near sources of raw materials and their customers. They weren't sufficiently productive to afford transport costs. Increasing numbers of handcraft workers were now attracted to the growing towns to take advantage of growing markets for buying raw materials and selling finished goods. Handcraft workers formed guilds in these large towns and cities.

Increasing productivity and populations also indirectly helped the advance of production methods and technologies. Just like under Slavery, the growth of the owning class created a larger group of the idle rich from which some would become academics. Universities formed in the 12th century onwards - including near textile production centers such as Northern Italy and Flanders - encouraging the development of science and technology. Such development was considerably helped by Europe's import of knowledge from the Arabs. The Arabs had acquired and improved on knowledge from China, India and ancient Greek studies. Cotton and silk and were also imported from the Arabs as well as the appropriate production technologies.

Once again, laborers' incentive to increase productivity played a part. Textile guilds took advantage of improved loom technology to raise productivity. With this significantly increased productivity, it became cost effective to weave textiles using imported materials. Guilds in Northern Italy and Flanders began to use merchants to import raw materials and then export the finished goods to markets.

The above changes had created the conditions for large-scale production in 13th century Europe. With the

growing number of textile guilds, there was now a use for large-scale investment. Merchants that had large sums of money could perform raw material imports and finished goods exports for many guilds. The merchants would make some profit from each of these many guilds.

The merchants then went on to control the guilds. The guilds had to pay the merchants for raw materials but wouldn't earn anything until they handed the finished products to the merchants. Because they had access to large sums of money, the merchants could lend raw materials to the guilds and take payment in the form of finished goods. Merchants were now operating as lenders to these guilds. In this way, the guilds become indebted to the merchants.

Soon the merchants had control of the guilds and began to combine them into manufactories. The merchants were now employing former guild members as manufactory workers. These merchants had turned themselves into early industrial capitalists.

Some landowners were also becoming capitalists. Manufactories' success resulted in rapidly increased demand for raw materials - especially English wool. This encouraged landowners to move peasants off their land and start sheep farming. In replacing peasants by sheep and pooling the land, the landowners began to take direct control of their land, invested in their farmland and employed agents to manage it. As was pointed out earlier, these enclosures also generated capital. These landowners were becoming capitalist farmers.

Money for investing in large-scale production is called "capital". Capital is not just money: it is a sufficiently large sum of money that can and does fund large-scale production. Capital is the accumulated results of many laborers' wealth creation. It was only when manufactories emerged that accumulated wealth could be used as capital.

Although Capitalism was developing within Land-duty, it took hundreds of years before capitalist production methods become dominant. In the century or so before capitalists took power and ended Land-duty, societies matured greatly. Advances in production methods and technologies were greater and faster, universities were much larger and relatively free from religion, cultural life was flowering and societies had become much more free.

Capitalism

After capitalist societies were formed, these advances continued at a greater rate and led to industrial revolutions. These industrial revolutions resulted in production being dominated by industry and economies being controlled thru capital.

Under Capitalism, capital is required to hire employees, to buy raw materials, to hire or buy tools and premises and to pay overheads. It is required partly because there is a significant delay between production and the sale of goods and services.

During industrial revolutions, capitalist investment was driven by the needs of producers. Under advanced Capitalism investors are driving it. Capital has gone from being the enabler of industrial revolutions to becoming the economy's focus.

Stock markets' increasingly central control of the economy is pushing production into a secondary role. Investors seek the best rates of return on their capital. Investors study corporations they might invest in, in the same way as horse racing gamblers study the form of horses they might bet on. The risk-taking skills of capital markets are essentially gamblers' skills. This is even truer of currency speculators. Gamblers run advanced capitalist economies.

Trends

It was only under Slavery and Capitalism that owners were the main investors. Under Land-duty, the laborers invested. Laborers pooled investment in Primitive and Land-duty societies.

Once productivity had reached a sufficiently high level in many production sectors, large-scale production became established. And large-scale production required large-scale investment - capital.

After Capitalism

Productivity gains from large-scale production will remain. This will require large-scale investment. However, should corporations be virtual organizations composed of small self-managed units, the investment could be broken down into smaller amounts.

Following the pattern of changing opposites, laborers and not owners should be the main investors in production. But large investments will be needed for large-scale production. So, the next stage's investment system should allow laborers to pool investment.

With people able to easily communicate with anyone else globally and value being instantly transmittable by the same information channel, large-scale investments - made up of small investments by many separate individuals - will be readily available. It'll be like harvest and home building in old farming communities where everyone shared tasks for each member of the community in turn. Unlike capital, this investment system wouldn't be a barrier but instead it would be an enabler. This system would use value channels that globally draw upon small investors and create large-scale amounts that can reach wherever investment is needed.

Investment

Primitive	No surplus. Pooled investment by laborers
Slavery	No capital. Owners invested
Land-duty	No capital. Laborers invested and pooled investment
Capitalism	Capital utilized. Owners invested
Next stage	Globally pooled investment by laborers

Rights to products

Because laborers create the products, owners have to have a means of getting rights to laborers' creations. They get rights to products thru ownership of a key element of production.

Slavery

By owning laborers, Slave owners had full rights to all the laborers' products. Slave owners' ownership of all other production resources, was not required for their right to all products.

Land-duty

Land ownership gives a whole set of rights including the right to products in the form of tribute and compulsory labor for products and services.

With Land-duty, from the viewpoint of ownership alone, it is not so important that it was land that was the key resource owned. The important issue was that the key production resource was owned. Whoever owned the key production resource had a right to part of the produce.

To make this clearer, imagine the same form of ownership but without land. In an industrial society, the modern equivalent of a Land-duty landowner would be a factory owner that required individual laborers to work there. There, the laborers would use their own machinery and raw materials. These laborers would be duty-bound to give the factory owner part of their produce or money from the sale of their produce. They may also be required to spend some time working the factory-owner's machinery - directly making products for them.

Of course, industry couldn't have been run using Land-duty ownership. Industry requires factories and machinery and these require capital. But, this analogy shows that by tying laborers to your premises, you automatically get rights to their produce. Land is more than just premises - it's also a source of raw materials. This was another reason that, in these mainly agricultural societies, land was the key resource that gave control of production.

Capitalism

Capitalists use ownership of the universal commodity - money - to contractually demand laborers' commodities. Capital buys or hires all production resources. Capitalists' financial control of all production resources gave them full rights to laborers' products.

Trends

If systems of ownership had to be invented instead of arising naturally then a challenge facing owners would be how to ensure they have rights to the products. If you're not the products' creator then you have to have some rights over the creators' products. On the other hand, for greater productivity thru improved incentive, labor freedom has to increase. Using this model, the history of ownership can be seen from another viewpoint: increasing labor freedom with new ways of having rights over their produce.

Slave owners had full ownership of laborers to give them total rights over products. Land-duty owners used ownership of the key production resource to give them rights over some of labor's products. Capitalists used commodity ownership - in the form of capital - give full rights to laborers' commodities.

Rights to products have been maintained by increasingly intangible methods. Slavery used full control; Land-duty used obligations from resource ownership. Capitalism is based on money and money is becoming information and is almost completely intangible.

A changing opposite is between Slavery and Capitalism's direct control of all production resources and Land-duty's indirect control of production thru key resource ownership.

Another changing opposite is between Slavery and Capitalism's right to all produce and Land-duty's right to only some produce.

After Capitalism

If the next stage isn't a class society then product ownership will lie with those that create the products. If it is a class society then owners' rights to products should be similar to Land-duty's, i.e. thru resource ownership. The rights to products should be by intangible or almost completely intangible methods.

Rights to products

Primitive	Shared ownership
Slavery	Ownership of laborers gives total rights to products
Land-duty	Ownership of key production resource to give rights to some of laborers' products
Capitalism	Ownership of universal commodity gives total rights to products
Next stage	If class society: Uses ownership of intangible production resource to give rights over some of laborers' products If not class society: Shared product ownership

Production resources

(This section doesn't follow the previous pattern of noting historical development thru opposites from Primitive to capitalist societies. I couldn't find that sort of pattern.)

The main production resources are, in alphabetical order:

- Labor
- Methods
- Premises
- Raw materials
- Tools

Labor

Labor is what production has always been about. Applying labor to raw materials converts them into products. The difference in value between the raw materials and the resulting products is the value created by labor. In all societies so far, all production has required manual labor. So, labor is the most important production resource.

Methods

Methods are production knowledge. These are the ways that laborers work to create products. They include understanding how to create and use tools and how to organize and manage work.

In certain situations, methods can be the main driver of productivity improvements. Examples are - for agriculture - plant selection, animal breeding, irrigation and crop rotation. And - for industry - examples are work organization, processes and management.

Premises

Premises are the places where labor creates wealth. They are usually land and buildings and so, in some sense, are raw materials and tools. In particular, agricultural land is also a raw material as a provider of nutrients and the soil is like a machine for creating plants. Premises' importance depends on the production sector as well as the stage. Premises have always been important to farming, manufacturing and retail.

Raw materials

These are the objects that the laborer converts into products and they will always be required for production. They may already be finished products.

Tools

This is technology. Tools can range from simple implements - stones and sticks - to modern industrial machinery and information technology.

It is the development of tool technology that is the one of the two main means - the other being methods - of raising productivity. And productivity improvements have been one of the main forces pushing for new relations of production that require a new socio-economic stage. This is where quantity: method and tool developments and productivity improvements, turn into quality: new production relations. Technological and method developments have been the main quantitative changes that contribute to qualitative economic changes in society. Such qualitative changes are not only changes from one socio-economic stage to another. They also include transformations within stages such as the Stone, Bronze and Iron Ages and the Agricultural, Industrial and Information Revolutions.

Resources' importance

It's already been pointed out that labor is the most important production resource. But what's the order of importance for the other resources? The answer to this question varies with circumstances. As was seen earlier, resource ownership in certain stages can give their owners rights to products. Resources' importance depends on the production sector and the socio-economic stage.

In general, after labor, the next most important resources have been methods and tools.

Methods

What distinguished advanced apes and early humans from other species were their widespread and systematic tool use. But this is really not about tools: it's really about methods. Stones or sticks lying on the ground are useless to most other species but to advanced apes and early humans they were tools. And they were tools because these apes and humans knew how to use them as tools. Their knowledge, i.e. methods, made these objects into tools.

Early humans were able to make productive use of materials to a degree that other species cannot. Methods could make natural objects - such as plants, animals and minerals - into raw materials. Plant selection and animal breeding helped early farming develop.

Until recently, methods haven't been a completely separate resource. Invention and design methods have been seen as part of tools. Methods have often been seen as part of resource ownership or as part of labor. These production methods have either been provided by owners, copied from others or have come with their laborers. Laborers have brought with them skills and knowledge and sometimes their production knowledge is the main reason they're sought.

It is only with 20th century Capitalism's interest in business processes and management theories that methods have begun to be a separate resource.

Tools

Primitive tools were initially hand-held and only used human labor-power. Later Primitive tools were animal-powered and hand-controlled by people.

Tools and methods complement each other. Tools can help make otherwise inaccessible natural objects into raw materials. In addition to new farming methods, improvements in tool technology for farming is what led to the creation of surplus value and the transition from Primitive society to Slavery.

Under Slavery, because slave-power was relatively dispensable, production was generally labor-intensive. While mechanization existed, there was little need for laborsaving devices. This is one reason why Slavery couldn't develop into an industrial society. Under advanced Slavery, improved production methods and technologies within the empires spread farming techniques well beyond the few areas of very fertile land at these empires' centers.

Under early Land-duty, while some peasants owned their tools and had an incentive to improve production technologies, tool technology developed very slowly. Radical development in tool use was often simply the spread of a technology from one continent to another and this could take centuries. Within early Land-duty, farming methods and technologies improved little. Instead they spread throughout Asia and Europe with invention being replaced by innovation and improvement. In mature Land-duty, methods and technologies re-established their development at the pace under Slavery, assisting the growth of towns, manufacturing and academic and cultural life. This soon led to accelerated improvements in agricultural and manufacturing methods and technologies, laying the basis for Capitalism.

Soon after Capitalism was established, the industrial revolutions fully established large-scale industrial production. Capitalist technology is characterized by large-scale industry and automation.

No attempt will be made to predict forthcoming technologies. Predicting specific future technologies under Capitalism is generally inadvisable. Technology choices in this market-driven system are often not based on consumer need or technical capability. Instead, they are often based on secondary factors such as consumer

desires and producers' marketing abilities. Ultimately, a product's success depends on human behavior and this is not accurately predictable in the short term.

Raw materials

Raw materials, whether natural materials or products themselves, are required in all production. While always essential for production, raw materials have remained a secondary resource. Raw materials are often a difficult resource to control.

In Primitive times, the most important raw materials were rivers for drinking and cooking water, plants and animals, land for hunting and gathering, farming land and rivers that made land fertile. These resources were controlled thru inhabiting their locations.

Under Slavery and Land-duty, farming land was still a significant raw material. Because there's a significant difference between good and poor land, in this respect, land is more a raw material than a location. Raw materials were often the by-product of farming, e.g. plants producing seeds and animals providing fertilizer. So, it would be have been very difficult to control other agricultural raw materials under Land-duty.

During industrial development, manufactories and then factories were often sited near to raw material sources. Under advanced Capitalism the economically most important natural material has been oil. Even in the 21st century, wars are being fought by nations wanting to control access to this raw material. However, nations that are rich in natural raw materials don't become the economically most powerful. Greater economic power lies with the nations that dominate industrial production.

Premises

Premises are essential to food production that has, so far, been land-based. Even then, although Land-duty used premises as a form of ownership, in terms of resources land was mainly a raw material. Apart from during Land-duty, premises have only been important in some production sectors and now they are beginning to decline in importance. Agriculture is no longer central to the global economy as it was in the Middle Ages and manufacturing has slipped back from its highpoint in the 19th/20th centuries. For the retail sector, communication and information technologies have allowed the closure of many premises.

Compared to the other resources, premises are the least important production resource.

Trends - so far

From the above, the most important production resources have been, in order:

- Labor
- Methods
- Tools
- Raw materials
- Premises

That is how things have been. Under advanced Capitalism, resources' importance is changing and most of these changes will be irreversible.

Generally, production development at any time is due to inventions of and innovations or improvements in methods and/or tools. This should continue to be the case.

Advanced Capitalism - developing trends

Technology is nearing the stage where labor ceases to be a production resource. It is now technically possible, although not yet profitable, for production of physical goods to be done without manual activity. Some services will continue to be done by hand but manual production of goods - where laborers are living machines - will cease.

While labor is ready to stop being a production resource, methods are becoming more significant than ever - largely due to the rise of information products. For production of information products, both the means of creating the products and the products themselves are about ideas. The information products that are also methods will soon be used for inventing, designing, initiating and managing automated physical production.

Capitalism's most recent production revolution, the Information Revolution, has been enabled by machinery - information technology. Even the current Knowledge Economy rests on information technology. This high point of capitalist technology enables dispersed workforces and moves the economy away from hand-power towards brainpower.

Capitalism is still essentially about machinery but industrial production looks like it will move into the background. While industrial machinery is becoming part of the infrastructure, technology remains central to production. Tools will remain important and not just for physical production. Technology is enabling both information products' increasing importance and virtual organizations composed of small self-managed units.

For physical production the other resources - raw materials and premises - will always be required. But these resources are becoming less important. Dependence on some natural raw materials is reducing with the ability to create synthetic materials. As has already been noted, premises are becoming less important and, for information production, they are almost irrelevant.

Next stage

While raw materials will always be essential for production, premises will become less important and labor will cease to be a required resource.

Physical production is almost capable of automation. But it is likely that automation won't follow immediately. Following the pattern of the transition into Land-duty, the next stage should start with the global spread of industrial methods and technologies. There's likely to be a reduction in the rate of technical development for some time with innovation being more common than invention. As the next stage matures, technical development should pick up again. Soon after, robots should conduct almost all physical production.

With the decline of labor, production development will be even more about inventions of and innovations or improvements in methods and/or tools.

Resource ownership

Continuing the points in the previous section, production resources' changing ownership will now be mapped.

The history of resource ownership can be better understood by looking at how production roles have developed. Production roles can be split into three:

- Creation
- Guidance
- Control

Creation is the role always played by laborers. It is the role of creating wealth; of taking raw materials and adding value to them by working on them.

Guidance is the role played by those that apply methods of production. These are the managers and experts that guide the creators.

Control lies with those that make production decisions. It is a role played by owners or laborers. Owners can delegate it to their agents.

Primitive

In hunting-gathering societies, tribe members involved in a production effort chose the work location. Tools and raw materials were the tribe's collective property. Hunters would often hold on to some tools as personal property. With farming, families made production decisions under the community's influence. Tools and raw materials were the family's collective property.

Work-methods were managed by those directly involved. All roles of creation, guidance and control were merged. Different members of the tribe or community may have played one role more than others but there was no class that played a specific role.

Those directly involved in gathering, hunting, farming, cooking, building etc. collectively made production decisions. Laborers were self-guiding, sharing this role with co-workers.

Slavery

Slavery put all resources under the complete control of owners.

Laborers were tied to their owners and their assigned workplace. The slave owners owned tools and raw materials.

Management of work-methods was completely under the slave owners' control. The slave owners and either freemen or other slaves would give guidance to the slaves based on the owners' wishes. Some control of the slaves would be delegated to these agents.

Land-duty

Laborers were tied to their landowners and were assigned land that became their workplace. Land-duty had premises under owners' complete control, labor under their indirect control and they had less control over other resources than under Slavery. Laborers had some control over work-methods and often had control of tools and raw materials.

Landowners didn't have full control of production. Landowners control over production has to be considered in context. Many peasants had little control over production but this was an enormous step forward from Slavery where slaves had no control. And, compared to Capitalism - especially early Capitalism - peasants generally had more control over production than the working class. While many landowners' agents would guide peasants, landowners only had full control of work-methods when the peasants were directly in their

service. Such service, on the landowners' personal land or in military service, was usually only a small part of peasants' productive time.

Management of work-methods was partly under the laborers' control. Peasants would usually self-guide themselves. Because the family was the basic economic unit, guidance would be shared but the father made final decisions.

Capitalism

Capitalism has owners completely controlling all resources thru purchase or hire.

Laborers have a free choice of workplace but this is limited because they have to choose from existing capitalists' workplaces. Capitalists own tools and raw materials.

Work-methods are completely under the capitalists' control. Capitalism created groups that give guidance and others that have control. Technical experts give guidance and control is delegated to managers and directors.

Trends

Workplace choice has increased. Laborers were tied to their owner's assigned workplace under Slavery and Land-duty. Capitalism gave a free, but limited, choice of workplace.

Tools and raw materials ownership has moved thru opposites. Tools and raw materials were owned by the owners' under Slavery and Capitalism. Under Land-duty, laborers often owned them - similar to Primitive societies.

Guidance and control of methods has moved thru opposites. Management of work-methods was completely under the owners' control under Slavery and Capitalism. In Slavery and capitalist societies, their agents provided guidance and control was sometimes delegated. Under Primitive societies and to a significant extent under Land-duty, work-methods' management was in laborers' control. In Primitive and Land-duty societies, laborers had control and provided self and collective guidance. Laborers pooled resources in Primitive and Land-duty societies.

After Capitalism

Following the trend, laborers should have a free choice of workplace but this might be a limited choice.

Moving thru the opposites, tools and raw materials should be owned by laborers.

With the background of increasing labor freedom, work-methods should be completely under laborers' control. Creators should be self-guiding and self-managing with collective guidance and management between co-workers. Co-workers should pool resources.

Workplace

Primitive	Communal work location
Slavery	Tied to work location
Land-duty	Tied to work location
Capitalism	Choice of work location
Next stage	Choice of work location

Tools and raw materials owners

Primitive	Laborers' property
Slavery	Owners' property
Land-duty	Laborers' property
Capitalism	Owners' property
Next stage	Laborers' property

Guidance/Methods

Primitive	Self and shared guidance. Production controlled by laborers
Slavery	Guidance by owners' agents. Production controlled by owners
Land-duty	Some guidance by owners' agents. Self and shared guidance. Production largely controlled by laborers
Capitalism	Guidance by owners' agents. Production controlled by owners
Next stage	Self and shared guidance. Production controlled by laborers

Information products

In the next stage, with the end of manual labor, physical products should also become less important. From Historical Materialism we see that nothing lasts forever and all things disappear. Some disappear completely while others disappear into the background and become infrastructure. Under advanced Capitalism, agriculture has become infrastructure. Eventually, under Capitalism or in the next stage, manufacturing industry will become infrastructure too. When previously dominant areas of production become infrastructure, they follow the new form of ownership. For example, after Land-duty, farming adopted capitalist forms of ownership. The same should happen to post-capitalist industry. It should adopt the next stage's new form of ownership.

In highly developed capitalist countries, manufacturing industry has largely moved into the background. This is due to the parasitical nature of capitalist globalization with industry moving to lower-wage economies. It is also a feature of Capitalism entering its transition phase to the next stage. Under advanced Slavery, production capabilities spread throughout empires - evening out economic power between the dominant city-states and the provinces they controlled. Under advanced Capitalism, industrial production is spreading globally. In the advanced capitalist countries, the service sector is replacing physical production. Part of the service sector is largely parasitical: people in the financial sector that provide capital for overseas industries and those that provide these financial sector employees with services. Another part of the service sector is the new economy: information production.

These current developments in themselves may not lead to information products' domination. But, in the longer-term, automation will lead to physical goods production becoming infrastructure - leaving information products to dominate production.

Capitalist corporations' outsourcing could lead to this domination by information producers. With corporations already outsourcing some physical production they might later outsource production guidance, product design and other forms of information creation. Corporations would initially retain control of production. Eventually, however, the information product creators would control the corporations.

This development of information products may not be the embryo of the next socio-economic stage. It could be just the latest development within Capitalism. Capitalist corporations could use their control of information products to control the economy. The question is: Will information products become the key products under Capitalism or will that require a new stage? To answer that question, we have to be clear about the conditions that make a new stage essential.

After Slavery, each new stage has been a new form of production resource ownership that loosens control of laborers, giving them greater incentive to produce. The combination of increased incentive and more advanced technology and methods significantly raises productivity. A new stage can occur when method and technology advances can enable loosened control of laborers and help raise productivity. A new stage is required when method/technology advances and laborers' incentive are held up by the existing socio-economic system.

The economic relations of each stage existed in an embryonic form in preceding stages. So, the next stage's economic relations should already exist. They should have been in existence, to some extent, for a long time. We should then look in Capitalism for:

- How information products are used
- The methods and technologies that support them
- Greater incentives that they offer laborers
- Barriers to incentive
- Barriers to new methods and technologies.

Information products under Capitalism

Information production has been a distinct part of production since the introduction of commercially significant intellectual property rights in the 19th century. In the 20th century some corporations made great efforts to obtain and maintain intellectual property rights. Information products have recently become the most significant products for some economic sectors in advanced capitalist societies. In these cases, the key owned product and resource is intellectual property. Information technology has made the creation, distribution and consumption of information products sufficiently important that intellectual property rights are currently being significantly revised.

Brands and franchising

New capitalist forms of intellectual property include brands and franchising. These are not exclusively intellectual property but are tied up with physical production resources. Successful brand owners co-operate with other capitalists to launch new corporations using the brand. The brand carries associations of trust, quality and other features that consumers desire. Franchises are intellectual property plus support. The franchise owner provides the brand, raw materials, training and a business network. Franchising requires less capital than setting up business normally and loans are easier to get. However franchising is mainly limited to retail and services.

Brand ownership and franchising are similar to Land-duty in that the key resource owner - the intellectual property owner - has a right to a tribute from those that are given use of that resource. And, like under Land-duty, those that pay this tribute own all others resources and have a great incentive to be productive.

Those that pay to use brands and franchises are often capitalists who employ laborers and many don't labor themselves. While franchises are restricted to small-scale operations such a retail outlets, branded businesses are generally large-scale operations. But these branded businesses simply replicate successful capitalist business operations. Also, there is no significantly new production methods or technology to support branded businesses and franchising.

Both branded businesses and franchise operations provide great incentives to those that own and run them but offer the same incentive to workers as they'd get from any other employer. The only way that laborers would have an increased incentive would be if such operations were owned and run collectively.

The conditions for requiring a new stage will be looked at to see if branded businesses and franchising could be economic models for the next stage.

A new stage can occur when:

- Method and technological advances can enable loosened control of laborers
- Laborers have increased incentive
- Increased incentive combined with advanced methods/technology significantly raises productivity
- The new economic model can be applied to all existing production sectors

A new stage is required when:

- Labors' incentive is held up by the existing system
- Method and technological advances are held up by the existing system

Branded businesses and franchises will now be compared to these conditions.

Branded businesses and franchising neither use nor require new methods or technologies that loosen labor control or raise productivity. So, branded businesses and franchises do not meet the above methods/technology condition for requiring a new stage.

There is an increased incentive but only to the franchise owner. For laborers, incentive is no different from any other enterprise found under Capitalism. This doesn't look like requiring a new economic stage. The only way it could, would be for collectively run franchises. These collectives would be like the laboring family under Land-duty. This time the franchise owner replaces the landowner. But it wouldn't be part of large-scale

production. This type of franchise would only be suitable for small-scale production in some economic sectors. It couldn't lead to significant productivity gains. Also, this model couldn't work throughout the economy.

However, franchising and branded businesses could grow during the transition period within advanced Capitalism. They would be a bridge between Capitalism and a new society dominated by self-employed information product creators. While they don't require a new stage, a variant of brands/franchising could work in the next stage. This would be where information producers allow physical goods producers to use their brands and franchises.

Knowledge Economy

Another significant new use of intellectual property is the growing use of knowledge in production. All production methods are a form of knowledge and a type of information product. As was noted before, production methods had been seen as part of technology or part of the skills of owners, their agents or laborers. Now they are being seen as separate knowledge products.

This growing use of knowledge has been technology enabled. Knowledge Management has been enabled by new information technologies that assist knowledge creation, capture, organization and use. They also allow remote collaboration between those employees whose role is to create ideas.

Under Capitalism, employees' intellectual property belongs to their employers. When such employees set-up their own business, they produce and sell intellectual property. Authors and musicians have been doing this for a long time, living off royalties.

Brands could also be simply intellectual property. The brand owner would allow others to make use of their brand in return for payments. With this use of brands, industry is not part of the package.

Capitalism's use of intellectual property doesn't fully reward the creators. Under Capitalism, laborers have no rights to the products they create. If information products are just the latest development within Capitalism, intellectual property creators would continue to have no rights to their creations and have no more incentive than others that create products for their employers. Information product creators would have to give up their products to owners as willingly as laborers do with their physical products. But it is becoming easier for information product creators to promote and sell their produce by themselves. Whereas workers cannot produce without capitalists to provide production resources, intellectual property creators don't require the same level of resources. So, they shouldn't have to give up their produce to capitalists.

Currently it is corporations that lead the fight for intellectual property rights. But intellectual property creators could apply these same rights for themselves. Some corporations that had been industrial producers now only create intellectual property. They now license product designs to manufacturers. Individual intellectual property creators could use this approach. They only need a moderate investment to go straight to market - capital isn't required. The intellectual property creators don't need any involvement in manufacturing. Others will produce the physical products using this licensed knowledge. So, capitalist production can be made subordinate to intellectual property creators.

In summary, a knowledge-based economy requires the latest information technology, allows creators greater self-control, gives greater incentives to creators and capitalist ownership of intellectual property is a barrier to incentive.

This meets some of the conditions for a new stage, that a new stage can occur when:

- Method and technological advances can enable loosened control of laborers
- Laborers have increased incentive

And that a new stage is required when:

- Labors' incentive is held up by the existing system

The remaining conditions will now be checked. These are that a new stage can occur when:

- Increased incentive combined with advanced methods and technology significantly raises productivity

- The new economic model can be applied to all existing production sectors

And that a new stage is required when:

- Method and technological advances are held up by the existing system

Productivity

Current information technologies allow access to considerable libraries of information, remote collaboration between creators, ease of working from any location and automated guidance in how to create information products. Together, these have significantly improved information product creators' productivity.

Applicable economic model

Intellectual property owners get their income from royalties. Could that model apply to large-scale industrial production? As has been noted, some former industrial producers have become solely intellectual property owners. They only create designs and earn income from royalties from industrial manufacturers. The question is: could this model be used within industrial companies that manufacture physical products?

Royalties for intellectual property could extend to include payments between small business units within corporations. This would be an extension of existing internal accounting systems. Most business units would provide information products - such as design documents, accounts, advisory reports, strategy documents, training materials, instruction booklets and fact-sheets - to other business units in return for one-off payments or royalties.

Advances in technology will make physical production largely automated. Almost all people involved in production would use information technology for almost all their work. So, the economic model would apply to almost all people in corporations.

Method/Technological advance held up

So far, Capitalism has fully enabled knowledge methods and technologies and these technologies are continuing to develop. The way that Capitalism could become a barrier to these technologies is if it opposed technologies that enable people to directly gain from intellectual property that they've created. Capitalism already opposes employees from being fully rewarded for their intellectual property. Currently, corporations are pushing for stricter intellectual property rights because they gain from these rights. Because the greatest threat to intellectual property rights is illegal copying of information technology products, technologies that enable illegal copying of information products are already being outlawed and their users pursued thru the courts.

Should information technology develop sufficiently for former employees to earn for themselves from their intellectual property creations, corporations would have to stop them. They would then have to outlaw use of these technologies and their users would be pursued thru the courts. Corporations would only be doing to their former employees what they already do to consumers who are illegally copying. In doing this, Capitalism would become a barrier to methods/technological developments that could increase productivity.

Summary

Self-employed intellectual property creators have full ownership of their resources and great incentive to produce. That they also directly create wealth themselves, don't need capitalists and would be held back by capitalist ownership meets the condition for information products allowing for and requiring a new stage. As corporations try to own the intellectual property and take it from its creators, these intellectual property creators are likely to become reluctant revolutionaries.

So, there's a strong case for this knowledge-based use of information products being production's focus in the stage after Capitalism. This fits with the trend towards production becoming less directly controlled and more intangible. Slavery had direct control, Land-duty an enforced obligation and Capitalism a limited choice and

control thru capital. With capital, money is used to run the economy. Information products are as intangible as money. With information products being the dominant reason for production, the economy would be run by ideas. Information products being dominant would make knowledge an economic power. In terms of control, producing information products would give influence rather than control. But, if the information produced were economically vital, it would give some control.

Later, we'll see how it fits with the other features of the stage after Capitalism. Another test of this case is how the new system based on information products would re-engineer capitalist production, as Capitalism did to Land-duty and Land-duty did to Slavery. So, intellectual property ownership would have to replace capital ownership and become the key resource that gives control of production.

Classes

In this section the way that new classes emerge is studied. This will include a study of the capitalist and working classes' future. Also, the options for people to avoid class struggle and change classes are looked at. Finally, the issue of whether the next stage will be a class or classless society will be considered further.

Old and new classes

The opposites driving change are the two main classes - the owning class and the laboring class. The conflict between these classes shapes the economy and society in any stage. But, this conflict doesn't shape the next stage.

Within Slavery were landowners and freemen renting land from them. These two minor classes in Slavery were the cores of the future classes of Land-duty. These two classes were the embryos of the landowning and peasant classes, respectively. In mature Slavery the emerging landowning class led the struggle for a new society.

Guild masters and merchants were the classes within Land-duty that formed the capitalist class's core. Guild journeymen and apprentices from Land-duty formed the core of the working class. Once again, the core of the new owning and laboring classes came from the minor classes. In mature Land-duty the emerging capitalist class led the struggle for a new society.

Other classes joined these core groups to form the new classes for the next stage. The former laboring class joined the new core laboring group to form the new laboring class. Slaves became peasants in the transition to Land-duty and peasants became workers in the transition to Capitalism. In the transitions from Slavery to Land-duty and from Land-duty to Capitalism the class that took power was partly composed of elements of the former ruling class. This group was applying the new economic methods within the existing system, in an embryonic manner.

Laboring class

Although class conflict revolves around the two main classes, the former laboring class has never yet formed into the next dominant class. Laborers and owners are dependent opposites. Obviously owners depend on laborers to produce for them. But laborers cannot exist without the owners. Previous laboring classes - slaves and peasants couldn't create a new society because they relied on their owners to provide an economic framework that they could work in. Under Capitalism, the working class needs capitalists to create employment for them.

Economic development has been driven mainly by a combination of individuals' self-interest and each class's common interests. Laboring classes can only be the basis of a new type of society if individual laborers' self-interest could drive production development. For the working class to control production, some of them would have to become managers. For those former workers running and managing production, they would have to act in their individual self-interest and that of the remaining workers. But the experience of state-run enterprises in capitalist and Communist Party states is that those running these enterprises act like capitalists even if they are former workers. Managers drawn from the working class stop sharing the working class's interests when they leave the working class. (Intuitively, it seems that the only way that laborers can drive production without being parasitical owners is by being both laborers and owners at the same time.)

State enterprises

Enterprises owned and run by the state reflect the interests of the class that controls the state. So, they are organized according to the economic model of the socio-economic stage they exist in. The traditional Marxist plan was for the working class to take state power and nationalize the main enterprises. In this way, these enterprises were to be the basis of a new working class led society. Such nationalization was attempted by Communist regimes with their centrally planned economies. But, from what has been shown above, in the

Production: main features summary, the next stage would have a decentralized economy. It is no surprise that, in practice, state enterprises have been inefficient monopolies. Conventional Marxist theory appears to be wrong.

State ownership is not, in itself, an economic model. (Part of the reason for me starting this book was to find a viable economic model for nationalized enterprises in a working class run society. Now I believe that no such economic model is possible.) In practice, the state enterprises owned by these working class states simply followed the only viable economic model for the working class - Capitalism.

Societies run by Communist Parties failed not because they were undemocratic but because they pursued an unviable economic model. Their system was as unviable as Spartacus' slave revolt. (To find out about Spartacus read the **Glossary**). It looks as though the working class, like previous laboring classes, cannot create a new society. Workers depend on capitalists to create employment for them. The working class is a dependant class that will disappear with the capitalist class.

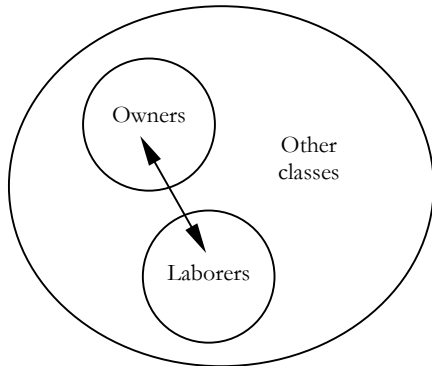
Class conflicts

Within each stage of class society, the main class conflict is between the owning class and the laboring class. This conflict affects the economy and society as a whole. Productivity can increase due to laborers working harder and that only benefits owners. But improved work-methods and technologies can increase productivity to laborers' benefit as well if they can get a good share of the resulting wealth created. However, getting a good share only comes thru conflict with the owners. Conflict between the laboring and owning classes drives societies' development by increasing people's rights and power at the owning class's expense. Also, this conflict can increase labor freedom and skills in a way that increases productivity and benefits both laborers and owners in the very long term. The owning and laboring classes' conflict opens up society, creating the conditions for the next owning class's growth.

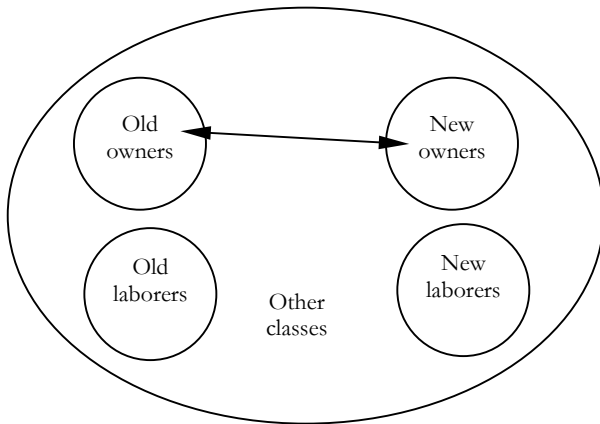
As society matures, and the owning class for the next stage begins to emerge, another class conflict develops. When this future owning class becomes stronger it moves into conflict with the existing owning class. And, as society moves towards the transition period when the next stage becomes viable, the conflict between the new and existing owning classes becomes the main class conflict. The existing and future laboring classes tend to side with the future owning class in its political struggle with the existing owning class.

The laboring class has always played an important role in the owning class's defeat but it has never been fully rewarded after the victory. The groups that have formed the new owning class have come from the former middle classes and the former owning class. For Land-duty, landowners that rented out land formed the new landowning class together with elements of the previous slave-owning class. With Capitalism, the core of the new capitalist class came from the secondary classes - guild masters, merchants and lenders. The rest of the new capitalist class were landowners using capitalist farming management.

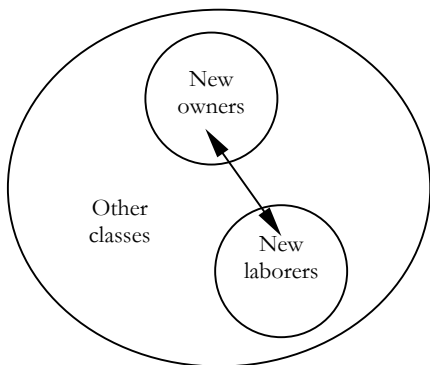
The following simplified diagrams illustrate the change in the main classes and the conflicts between them. Class conflict throughout most of any stage is between the owning and laboring classes:



When the new owning and laboring classes begin to emerge, the primary political conflict is between the new owning class and the old owning class. There are economic conflicts between each owning class and their laboring class. But, as this society matures, the political struggle between the old and new owners becomes the main conflict within society:



After the new owning class defeats the old owning class, society settles down to its standard form:



Class mobility

Within each class society there are opportunities for members of poorer classes to join wealthier classes. The historical trend has been greater class mobility. In a few cases, slaves could become freemen. They could even become merchants and even slave-owners - but that was extremely rare. Downward mobility was more common for indebted slave-owners and freemen. Land-duty also had limited upward mobility in its rigid hierarchy. Distinguished military service provided opportunities for some. Leading military conquerors were rewarded with part of the lands they'd helped to seize. Military service rewards had also happened under Slavery but it fitted in better with Land-duty's more land-based economic and social system.

Opportunities for class mobility are considerable under Capitalism - especially for those in the richest nations. However, mobility isn't limitless. We couldn't all be capitalists. Not all workers could leave the working class: if they did then there'd be no one to create all the products and essential services we need.

After Capitalism

There's not enough information in this section to identify classes in the next stage. That can only be done when all the other features have been identified. These future classes will be identified later in the book. The points that can be identified so far will now be covered.

Class or classless society

Post-capitalist society could be another class society or it could be a classless society like Primitive society. Both possibilities will now be considered.

It should be helpful to know Marx and Engels' view. They believed that a revolution will be required to move from Capitalism to the next stage but that moving from the next stage to the stage after that would be a gradual, peaceful process. Marxists call the stage after Capitalism - Socialism. Communism is the name for the stage after Socialism. Socialism would be an intermediary stage between Capitalism and Communism. Marx and Engels believed that Socialism is the last stage of class society and Communism is the first stage of classless society. Socialism would be a class society because the working class would run the economy largely on capitalist lines and would have to use state power to prevent the capitalist class from regaining control. But, unlike previous class societies, Socialism wouldn't have one class living off another class. This lack of exploitation would make the transition to classless society - Communism - possible without a revolution. There would be no exploiting class clinging on to power that must be forcibly removed.

This view distinguishes Marxism from Social Democracy and Anarchism. Social Democracy does not believe that human nature can be changed to have a society without greed and self-interest. Anarchism wants to go straight to a free society like Communism without the intermediate stage of Socialism. Marxists believe that, to change human nature sufficiently, an intermediate stage will be required.

Now the historical patterns from earlier in this section will be considered. For a new class society, following the pattern, the new owning class would come mainly from one of the middle classes and partly from the previous owning class - the capitalist class. No significant section of the new owning class would come from the working class. The core of the new owning class would come from a grouping that already exists within the middle classes under Capitalism. This class could be identified by the nature of the new type of production.

For a classless society there would still be some social groupings. In the only previous classless society - Primitive society - social groups existed. There were leaders - chiefs or monarchs, war leaders and religious leaders. Also, in the rest of the community, men and women had different roles.

It's very likely that we will develop towards a classless society. The trend, for laborers' increasing freedom has continued so much from Slavery to Capitalism that we're much closer to complete labor freedom. In fact, the distance already traveled from Land-duty to Capitalism is greater than the distance remaining from labor freedom. The only question is whether the return to classless society will be with the next stage or the stage after that.

If the next stage is a classless society, the observations about the new owning class coming mainly from the middle classes and partly from the capitalist class but not from the working class may not be valid. For a classless society, there would be no owning class. So, traditional Marxist theory - that the working class would have state power and directly control the economy thru the state - is a possible model for a classless society. This is what the Communist regimes attempted. In this book we've seen that the laboring class has never led a revolution leading to a new socio-economic stage. But, maybe this could be the first time that happens as we move towards a classless society.

However, this doesn't look likely. From what has been noted above about Communist regimes' nationalization, a working class state running the economy has always failed. Those former workers that manage the economy always end up acting as capitalists. Also, from the historical pattern, the next stage is likely to have a decentralized economy. A centrally planned, state run economy would be highly centralized and doesn't fit the historical pattern. Also, the trend towards automation makes it probable that physical labor will almost completely disappear. So, there should be no laboring class when the next stage has matured. The working class should disappear along with the capitalist class. Marxist theory appears to be entirely wrong about the working class.

It is very unlikely that the working class will play a leading role in the formation of the next stage. But, if the next owning class were also product creators, former workers would join this new laboring/creative class.

Laborers' organizations

Primitive

In the communal society of Primitive times, the entire physically capable community - including children - worked. So, community organization fulfilled the role of laborers' organizations.

Slavery

Under Slavery there were no significant laborers' organizations. Slaves were barred from organizing because whenever they did there was a revolt. Slave revolts generally had short-lived effects on society. The most successful revolt, led by Spartacus, threatened the Roman Empire but not slave ownership. Other groups that labored - such as peasants - had no significant organizations.

Land-duty

In Land-duty times, because the household was the basic unit of production, laborers' organization was restricted to isolated family units. There were many peasants revolts but no lasting organizations came out of them. Craft guilds were trades organizations but were run by the masters and not those in their service.

Capitalism

It was only as a result of industrial revolutions that laborers created lasting organizations: trades unions. While initially suppressed, trades unions became accepted or, at least tolerated, by capitalists. Trade unions carried over elements of the guilds. Trade and labor unions are reactive: their main role is to protect their members from their employers' demands.

Trends

Laborers have organized in response to their exploitation by owners. The form of organization has reflected the economic units for production in Primitive / Slavery / Land-duty / Capitalist societies by being respectively: family and community/ co-laborers / family / co-workers.

After Capitalism

Laborers' organizations will be required if there's an owning class. Otherwise, laborers will organize thru available community and government channels.

Even if the next stage is a classless society, capitalist production will exist for decades at least. As long as capitalist production remains, there will be a need for laborers' organizations. Later, without a separate owning class controlling their work and taking their produce, there would be no need for laborers' organizations. Wealth creators should be able to address their needs thru community and/or government organizations and labor organizations should fade away.

Laborers' organizations

Primitive	Part of community and family
Slavery	No lasting organization
Land-duty	Family
Capitalism	Labor unions
Next stage	Organization if there's an owning class

Finance

Primitive

Within communities there was no need for currency because there was limited exchange of goods. Produce was largely distributed according to individuals' needs. Money isn't required if products are distributed according to need. Exchange existed between communities and it was done using barter.

With the creation of surplus and the development of private property, money came into being. A product would be settled on as the universally exchangeable commodity. Livestock, particularly cattle, was generally the first form of money.

Slavery

Sometime between 3000 and 2000 BC banking first developed in Babylonia (now Iraq) as a means of storing valuable commodities. Under Slavery, metal came to be used as the main form of money. About 640 BC the first coins were produced in Lydia (now part of east Turkey).

In the Ptolemies' Empire in Egypt (323 - 30 BC) with metal coins being stored in banks, bank transfers occurred without coins changing hands.

Making money from interest charges emerged under Slavery.

Land-duty

At the beginning of Land-duty in Europe, the banking system collapsed and was only re-established 700 years later. Under developed Land-duty, paper money emerged. The first uses of paper money, within China in the 9th century and elsewhere a few hundred years later, were misused. In Europe during the 1400s, banking developed to fund merchants.

Interest payments were generally discouraged. Islam forbade charging interest and the Catholic Church condemned interest charges.

Capitalism

In 17th century Europe - the same century that the Netherlands and England become capitalist nations - modern banking emerged. It was only with Capitalism's mature banking systems that the circulation of paper money was properly managed. Capitalism, being based on money, makes exchange central to production. Exchange is now production's sole economic purpose.

Money is the fuel of the economy. It is the means of distributing wealth created by workers. Money has become more than a medium - it has a power. Capital is required to start and grow corporations. This gives the main banks power over large corporations. Shareholders, that as lenders also have a power over corporations similar to banks, ultimately control the largest corporations.

Under advanced Capitalism, physical money is being replaced by electronically transferred and recorded money. Paper money was introduced to represent metal money and is a record of how much metal money a particular bank will give in exchange for it. So, paper money is a basic form of information technology. Now all money is being replaced by electronic information.

Interest charges are a major feature of Capitalism. Shareholding and the banking system are both dependant on interest charges.

Trends

Interest charging was strongest under Slavery and Capitalism. Land-duty largely suppressed making money from interest. There seems to be a conflict between making money from interest and an economic system based on taxation.

Money is in many cases already becoming simply information storage and transfers.

After Capitalism

The pattern suggests that making money from interest charges should become less important.

Money has almost completely turned into information. Such information transfers will continue to be required to enable and manage the transfer of products and value.

Money came into being with commodity production and will probably disappear with commodity production.

Finance - Interest

Primitive	No finance
Slavery	Interest charged on loans
Land-duty	General prohibition of profit from lending
Capitalism	Interest charges central to shareholding and financial capitalism
Next stage	Limited profit from lending

Finance - Currency

Primitive	Barter
Slavery	Metal money
Land-duty	Metal and paper money
Capitalism	Paper money, electronic money
Next stage	Information money

Measuring production

Primitive

Primitive people had little need for advanced measuring or counting methods.

In the transition to Slavery, farming communities and the growing administration required measuring systems and record keeping.

Slavery

Written number systems, measuring methods, calendars and astronomy further evolved under Slavery to meet the requirements of the developing agricultural systems.

With the emergence of money, financial accounts were maintained.

Land-duty

Land-duty production had little need to expand the measuring and recording systems it inherited from Slavery. Mathematics developed in Hindu and Islamic societies but this did not significantly impact Land-duty production measurements. In 14th century Italy, with the emergence of capital came accounting.

Capitalism

Accounting is the essential measurement of Capitalism. Accounting is based on double entry bookkeeping. The entries are income and expenditure. Accounting is a way of recording both income and expenditure in a way that keeps them balanced.

Capital requires accounting because of its inherent time delays. There's a long delay after investment before returns are made. Investment is expenditure and it can be some time before the income comes in from sales. Without accounting, profitability couldn't be tracked because returns couldn't be compared to investment. Accounting also allows cost/benefit studies to help predict if a venture will be sufficiently profitable.

Money is quantitatively measurable and accountancy measures monetary value. In capitalist businesses, if something cannot be measured in monetary value then it cannot be measured. That's why humans are seen only as resources. And this applies to many other production measuring systems, from project management to management science.

Information technologies have enabled the increase of internal accounting. Internal accounting of corporations' departments has allowed greater cost control and devolved budget management to business units.

Trends

Measuring systems' main features have been that:

- They closely matched the needs of the economic system
- Previous measuring systems have become part of the new measuring infrastructure

Measuring systems improved during Slavery and Capitalism but during Land-duty improvements were negligible.

From the pattern of opposites, production measurement should not extend significantly beyond what Capitalism currently uses. Systems that already exist under Capitalism should be used in new ways.

After Capitalism

Given that Land-duty was taxation-based and that a form of taxation was central to community sharing in Primitive societies, the pattern of cyclical change implies that the next economic stage would be based around

a taxation system as happened during Land-duty. This system might not be hierarchical, as it was under Land-duty, but it would be networked. Such a system could be the further development of internal accounting systems that exist in many corporations. Following the pattern, these internal accounting systems would develop with corporations fully devolving financial control to autonomous economic units.

Measuring production

Primitive	Counting
Slavery	Writing, number systems and measuring
Land-duty	Little need for new systems
Capitalism	Accounting
Next stage	New uses for existing measuring systems. Autonomous accounting units

Productive time

Primitive

Work time in hunter-gather tribes was limited to only what was essential. Laborers had more free time than for any laboring class since then. As agriculture developed, farming communities became tied to the daily and seasonal demands of agriculture. But their work time and free time were entirely within their control.

In Primitive society, the community collectively managed work time and content. The remaining time was free time for rest, eating, recreation and time with other members of the community.

Slavery

Slaves were completely under the control of their owners. Slave-owners determined the length of their slaves' working day and what they did during that time. Free time for slaves was for little more than some rest and nourishment.

Land-duty

Apart from some serfs, Land-duty peasants generally managed their own time. When their tribute was in the form of produce, they could arrange their time to create the tribute and also produce for themselves and their dependents. When their tribute was service, such as on the landowners' fields or in military service, their time was totally under their masters' control.

Capitalism

Under Capitalism, the employer sets working time and content and laborers agree to these thru a contract. Laborers' free time is generally their own and they are free to use it as they wish. However, commuting and work-related stress can invade free time. It is only under developed Capitalism that work/life balance has become an expectation of many.

Trends

The opposites alternated between are laborers' self-managed time and owners managing laborers' time and workload.

An upward trend under class societies is laborers' increasing free time.

After Capitalism

Continuing the trend would mean collective or self-managed time and workload in the next stage.

Productive time

Primitive	Communal time and duty management
Slavery	Work time and content set by slave-owners
Land-duty	Largely self-managed time to provide pre-arranged tribute
Capitalism	Work time and content established thru contract set by capitalists
Next stage	Collective or self-managed time

Consumption - Markets

Primitive

Trade between Primitive communities occasionally involved long-distance travel. But, because of the difficulty of transporting goods over long distances, most trade was local.

Slavery

Significant volumes of long-distance trade developed under Slavery. Although trade routes and transport were more advanced, it was only economical to transport high-value items.

With the development of towns and cities, came fixed locations for trade - shops and markets. The first emerged in Lydia in the 7th century BC.

Trade between Asia and Europe grew but was mainly between a few major cities in China and Western Asia and the Mediterranean.

Land-duty

Further development of trade routes and transport under Land-duty led to the establishment of the medieval trade fairs in 13th century Europe. Trade now existed between many town and cities.

Under advanced Land-duty in 15th century Europe, growth of trade thru sea routes led to global trade.

Capitalism

Until the twentieth century, exploration and trade were closely related. The complete division of the world between the imperialist powers at the end of the nineteenth century laid the basis for the global market. Communication technologies of the late twentieth century have created the universally accessible global marketplace.

Commodity production became the dominant form of production under Capitalism. Prior to Capitalism, in subsistence economies, the producers and their dependants consumed the majority of products themselves. Capitalism introduced consumerism. Before that, under Slavery and Land-duty, consumer goods were only available to the elite. In Capitalism's consumerist society, corporations created Marketing. Marketing's best feature is market research that allows producers to gear their output to consumers' desires. But marketing also uses psychological manipulation of consumers' emotions to associate their products with consumers' needs and desires.

Trends

Markets have gone from being local to global. Products have become almost universally accessible. Increasing wealth has enabled the move from subsistence to consumerism.

After Capitalism

Products should be universally accessible.

Market research should be able to quickly and accurately match production to consumer demand. Knowledge management should enable full market knowledge where producers fully understand their markets. Such market understanding should provide accurate financial analysis to help producers source investment.

Consumers should be able to shape production output. Technologies are almost in place to fully enable consumer demand to initiate product creation.

If consumer goods become readily available and easily affordable by all, the obsession with consumer goods should disappear.

Markets

Primitive	Shared in community. Trade by traveling/contact
Slavery	City market stalls. Trade by traveling for high-value items
Land-duty	Regional market stalls. Trade in Fairs
Capitalism	Global market. Trade by transportation. Marketing
Next stage	Universal market - trade from anywhere. Production on demand. Market understanding

Product distribution

Primitive

In Primitive times, communities shared produce.

Slavery

The introduction of class society took laborers from sharing almost everything to getting almost nothing. Slaves were only allowed sufficient to keep them and their dependents alive. Almost the entire surplus created went to the slave-owners. Each of the two subsequent socio-economic stages has been more equitable.

Land-duty

As long as the Land-duty tribute was provided, peasants were free to benefit from their own labor.

Capitalism

With Capitalism, employers decide how the wealth created by laborers is shared. The capitalists take their share in profits and possibly also in a large salary. Workers are paid wages and salaries. This gives them more than subsistence but only a part of the wealth they create.

Trends

Class societies' main feature has been increased laborers' share of the wealth they create. Control of laborers' products has been entirely with owners in Slavery and Capitalism. Under Land-duty it was the owners that set the requirements but the laborers that controlled the distribution.

After Capitalism

Following the pattern would mean that laborers controlled their products' distribution - either individually or collectively.

Product distribution

Primitive	Shared by community
Slavery	All to owner except subsistence to slaves
Land-duty	Tribute to landowner and rest to peasant
Capitalism	Profit to capitalist. Wages/Salaries to laborers
Next stage	Distribution controlled by laborers

Features of Next Stage - Production

From the previous study, these are the economic features that will help identify the next stage.

There should be these general features:

- Greater technical development
- More advanced production methods
- Increased laborers' incentive
- Decreased control of laborers
- Increased freedom for laborers
- Increased average wealth
- Self-managing laborers
- Indirect control by owners or no owners
- Relatively small economic units

Investment

Production should be financed by globally pooled investment from laborers

Rights to products

If it is a class society, owners should use ownership of an intangible production resource to give rights over some of laborers' products

If it is not a class society, there should be shared product ownership

Workplace

Laborers should have a choice of work location

Tools and raw materials ownership

Tools and raw materials should be laborers' property

Guidance/Methods

Laborers should be self-guiding or share guidance. Production should be controlled by laborers

Laborers' organizations

Laborers' organization should exist as long as there's an owning class

Finance - Interest

There should be limited profit from lending

Finance - Currency

Money should be only information

Measuring production

There should be new uses for existing measuring systems. Accounting units should be autonomous

Productive time

Productive time should be self-managed or collectively managed by laborers

Markets

There should be a universal market with production on demand from consumers and producers having full understanding of their markets

Product distribution

Laborers should control product distribution

Incentive barriers

An issue that combines different economic features will now be considered.

Each class society has had barriers to laborers' incentives that were removed, to some extent, by the following class society. From the previous points, Capitalism's barriers to incentive and how these barriers might be removed can now be considered.

Workers are given incentives to stay with their employers and be more productive. These incentives are often financial rewards but can be intangibles such as recognition. But workers' incentives are restricted to within their career path and their available options are limited. Workers have to find someone to employ them. Because employers need workers to fill functions for creating consumers' desired products, job roles are function-based and work is generally task-focused. In large-scale production, capitalists employ agents to fully control and guide workers' tasks. Workers aren't allowed significant influence over their work: they often only have influence over how well and how hard they work.

Workers that become technical experts or managers have more control over their work and greater incentive. But, by doing this, they cease to be laborers. So, workers have no real way of influencing their work and having greater incentive without leaving the working class. Self-employment is the only way to significantly increase incentive and control over work. Workers' current options are that they can either remain as employees or set up their own business. But there is a great risk in setting up business because they have to borrow capital. From the **Production** section summary, in the next stage laborers should have control over their work and be self-managing and self-guiding. They should also globally pool investment. After Capitalism, it looks like laborers will generally be self-employed and would be able to pool investment. This greatly reduces the risk of starting up in business and would remove one of barriers found in Capitalism.

Product creators

The summaries also help us describe the new wealth creators. From the above summaries, those that create products should:

- Be self-employed
- Not be employers
- Manage themselves
- Choose their work location
- Own or share production resources
- Have autonomous accounting units
- Be the main investors
- Use globally sourced investment

While the wealth creators will be the main investors, there will be less use of lending as a source of income. The investment-led economy and speculation should disappear. Something like taxation will be the main way for transmitting wealth thru the economy. Money should be purely information.

In the universal market, products could be bought and sold from anywhere. Consumer driven production should take place and producers should almost fully understand their markets.

Information products' pre-conditions

The above points about product creators in general also fit well for information product creators in particular. The only one of the next stage's economic features left to check about information products is in the section **Rights to products**. In that section, the next stage was to:

- Use ownership of an intangible production resource to give rights over some of laborers' products - if it's a class society
- Share product ownership - if it's not a class society

In a class society, information product creators would own intellectual property and this would be the key production resource. Intellectual property is also intangible. Alternatively, information products could easily fit in a classless society. From previous considerations, it looks likely that a society centered on information products would be a meritocracy. So it would have features of both class and classless societies. As such, it would be a transition stage to a classless society.

To be sure that information products will dominate production in the next stage there are a few points that still have to be addressed.

Capitalist production would have to be re-engineered so that intellectual property ownership replaces capital ownership as the resource giving control of production. For that to happen the following points would have to be addressed.

- How can large numbers of self-employed creators, working remotely, co-ordinate large-scale production?
- How can large-scale production strategies be developed?
- How can small business units co-operate to conduct large-scale research and development?
- How will research and development receive adequate investment?

All of the above points can be addressed if:

- Technology and human knowledge and organization improve sufficiently for group co-ordination to reach new levels
- Accounting and manufacturing industry become part of the infrastructure
- Business units doing research have close relationships with public research institutions - like universities

The answers to these questions cannot yet be known with certainty. But, given the development of methods, technology and human abilities so far, it's almost certain that all these points will be addressed. So, it's highly probable that all the conditions required to fully re-engineer capitalist production would be met.

Production's ending

An underlying production trend has been the disappearance of physical production elements.

The first big change of this type came with capital. As was pointed out in the section **Rights to products**, unlike Slavery and Land-duty, Capitalism doesn't require any permanent direct resource ownership. With capital, all production resources can be bought or hired when needed. As Capitalism has developed, capital has become more economically central than physical production resources. At the time of the industrial revolutions, capital assisted production; now production assists capital. Stock markets enable capital to find production with the highest rates of return. And, because money will soon be only information, capital will be almost completely intangible.

Other disappearing physical production elements include location, which is becoming less important. Industrial factories can be located in many more places than before and retail premises are in decline. Synthetic raw materials further reduce dependence of specific locations. Synthetic food production off the land could overtake land-based food production (especially if we stop using animals for food).

This disappearance looks likely to continue. Technology should soon be capable of enabling an end to manual

labor thru automation.

This continuing disappearance implies that production should soon stop being the primary social activity. Given the accelerating rate of these changes, this should happen in the next stage.

Moving into the next stage will see the abandonment of many production features that have existed for decades, centuries and even millenniums. The list of features to go completely or become insignificant includes:

- Expecting employers to provide jobs
- Class society
- Vast inequalities of wealth
- Manual labor
- Production being primary social activity

Next stage's character

There's still insufficient information about the next stage's features to adequately describe what its economy will be like. Production being centered on information products fits the historical pattern but it doesn't convincingly follow from that pattern. More qualitative information is needed.

Sufficient extra information could come from exploring the fact that Slavery centered on labor, Land-duty on land and Capitalism on capital. So, in this section, patterns will be looked for in these stages' characteristics that will give a guide to production's character in the stage after Capitalism. This is different from the previous searches for patterns, which have generally identified quantitative trends or alternating qualities.

Slavery's labor focus

The main point about Slavery was that labor was directed to be productive.

In Primitive tribes, laborers had no incentive to produce more than was required for subsistence and ample free time was kept for life/work balance. There was no incentive to significantly raise productivity. Primitive farming societies maintained this approach until sufficient surplus was produced. With the emergence of this surplus, a separate group could be maintained that would drive further productivity increases. This group of owners was needed to drive productivity increases. Without this divide in the community, production couldn't have advanced.

So, Slavery's main reason was for driving productivity. It was essentially about the separation into a laboring class that creates wealth and an owning class that drives productivity increases.

Land-duty's resource control

As was pointed out earlier, Land-duty ensured owners' rights to products by owning a key resource. Land is premises, a raw material and a tool for producing plants.

Resource ownership was different under Land-duty than with Slavery. Labor is a production resource and Slavery was based on control and ownership of that resource. But Slavery directly controlled labor and prevented laborers having an incentive to be productive. Land-duty introduced a method to control a resource other than labor and so indirectly control labor. Labor was tied but had some freedom to benefit from being more productive. Land-duty's indirect control gave laborers incentive to be productive.

Although class society has a class driving productivity, a barrier to productivity increases under Slavery was that it gave laborers no incentive. Land-duty's main contribution to production development was that it introduced incentive for laborers.

Capitalism's use of money

Capital, which is Capitalism's core, is:

- The fruit of previous production
- Made of money - the universal commodity
- The economy's fuel as a value transporter
- An enabler of large-scale production

Money existed in Slavery but it was only after production had developed under Land-duty that large-scale production became significantly more efficient than small-scale production. Capitalism created a means of transferring value to fuel large-scale production. Capitalism's contribution to production's development is this scalability.

Product type specialization

A further changing characteristic is that Land-duty specialized on agricultural production and Capitalism on

industrial production. In terms of products, Land-duty specialized on food production and Capitalism on physical goods production. These specializations might be related to their focus on land and capital, respectively.

There's been a trend for class societies to specialize on a type of production. Slavery specialized by having people split into classes of laborers and owners. Otherwise, it had no specialization between agricultural or industrial production. Land-duty introduced specialization by being based around the land. It specialized on food production and production was controlled by land ownership. Capitalism completed development of agricultural systems to make them able to provide sufficient food for all. Capitalism specialized on physical goods production and capitalists controlled production by ownership of physical goods - commodities - represented by capital. It has also laid the basis for future industrial production that could provide sufficient consumer goods for all.

Trends

Class societies have developed thru the stages to make the following qualitative improvements to production.

Slavery: Productivity driver
Land-duty: Labor incentive
Capitalism: Large-scale production

In terms of product specialization, the pattern has been:

Slavery: No product specialization
Land-duty: Food production
Capitalism: Physical goods production

After Capitalism

Working out the next qualitative change is not easy. It's hard to see what follows this historical pattern. Here features that fit the pattern will be identified.

Class society will end when the benefits brought by class societies can be maintained without requiring an owning class. That will be when laborers can:

- Drive productivity increases themselves
- Run large-scale production
- Transfer value to where it's required
- Easily produce sufficient for all people
- Co-operate fully to run complex societies

The next stage may not be a classless society but it will be moving in that direction. From what was said before - about automation replacing labor for physical goods creation - it would fit the pattern if that were the next stage's main contribution to production. On the point about product specialization, the next stage should either specialize on something other than food or physical goods production or cease specialization. If it does focus on one type of product, information products would continue the trend so far. Specialization on information products would also complement automation. These two features - automation and information products - fit together and fit the historical pattern.

Slavery:	Productivity driver	No product specialization
Land-duty:	Labor incentive	Food specialization
Capitalism:	Large-scale production	Physical goods specialization
Next stage:	Automation	Information products specialization

But this doesn't feel right. Automation doesn't feel to be as significant as productivity drivers, labor incentive and large-scale production.

Looking at the trends again, labor incentive also is a productivity driver. The historical changes will be revisited in terms of the two productivity drivers: owners directly driving productivity and labor incentive indirectly driving productivity. And these changes will be considered within the context of the change from small to large-scale production.

Changes from owners driving productivity to increasing labor incentive happened within small-scale production in the change from Slavery to Land-duty. Slavery introduced a separate owning class driving productivity. Land-duty devolved production management to laborers to give them incentive to drive productivity. The owning class was still required because laborers wouldn't increase productivity on their own. But laborers could be left to self-manage small economic groups.

It's already been shown that the next stage should have self-managing small economic groups with increased incentive. Changes from owners driving productivity to increasing labor incentive should happen within large-scale production in the change from Capitalism to the next stage. In replacing Land-duty, Capitalism brought laborers back under central control to create large-scale production. Following the pattern from Slavery to Land-duty, in the next stage production management should be devolved to laborers to give them incentive to drive productivity. Laborers should be allowed to self-manage small economic groups. But this would happen within large-scale production. So, these self-managing economic units would have to co-operate effectively to run large-scale production.

But what would the owners' role be? They could be facilitators enabling production - like franchise or brand owners. Or the laborers could be the owners - like information product creators. This choice has already been covered in the previous discussion about franchise/brand owners and information product creators. Based on that discussion, as well as the points made earlier in this section, the next stage should have co-operating self-managing small economic units of information product creators. This production organization would include the three previous features: productivity drivers, labor incentive and large-scale production. Information product creators should be both owners and laborers. So they would be motivated because they were owners and also were incentivized laborers running large-scale production. Why would this be different from Primitive societies where the community was the collective owner and they were all laborers? It would be different because there now is a culture that promotes productivity increases. From many centuries of class society, humanity has learned to drive productivity. And under advanced Capitalism, workers generally accept that productivity increases are required for them to earn more. Also, the next stage's information product creators would directly benefit from their own ability to raise productivity.

Next stage's character

Slavery:	Productivity driver	No product specialization
Land-duty:	Labor incentive	Food specialization
Capitalism:	Large-scale production	Physical goods specialization
Next stage:	Co-operating small economic units running large-scale production	Information products specialization

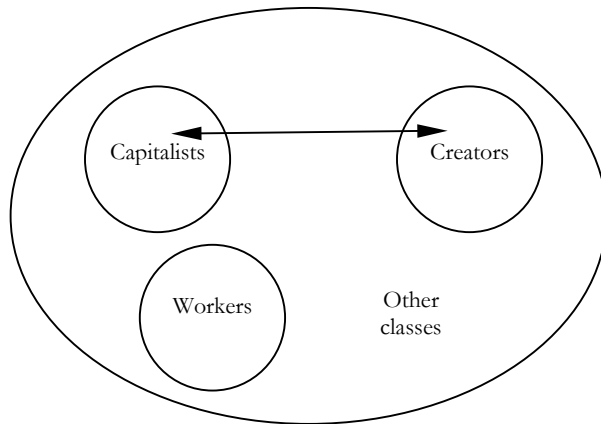
Next stage's classes

From the above, the classes in the next stage can now be identified.

The new class of information product creators would be drawn mainly from technology and product designers and the emerging group of knowledge workers that provide production guidance.

The new class would include people that have been information product creators throughout history - such as writers, scientists, artists and cultural workers. It would be drawn mainly from the middle classes but partly from the working class.

The new creative class would be in conflict with the capitalist class. Capitalists that run information product corporations would find that new production methods and technologies enable their employees to break away and become self-employed information product creators.



Next stage's character - Summary

Large-scale production should be owned and run by co-operating small economic units. Manual labor should be almost completely replaced by automation. Production should specialize on information products

Government

Forms of government vary considerably within each socio-economic stage. Also, the same government forms re-appear in later stages. Older forms of maintaining power often survive because the ruling class is reluctant to change from a method that works in case it creates a power vacuum that another class fills.

To find a pattern in this wide variety of forms, the basic elements of government will be listed and then a historical view will be considered. Then, the way that production has been governed will be looked at. After that, these studies of the state and of production government will be combined to form a coherent view of socio-economic government.

State

The state runs and controls society. It emerged along with Slavery.

As before, we'll look at the things that are important under Capitalism. For this model, the definitive version of capitalist government - from the USA - will be used. The main components of a capitalist state are:

- Executive
- Budgetary
- Administration
- Legislature
- Judiciary
- Military
- Policing
- Communication

All of the above components of a capitalist state are also found, to some extent, in all previous state forms.

Conflict within the state

Throughout history, any of the above components of the state, or a combination of them, have been the one(s) that actually wield state power. The USA's separation of powers is partly designed to avoid political domination by any one of the elements of government.

The state is largely a tool for those that hold political power. But, because the state is made up of many people, it is also like an organic being and can seem to have a life of its own. In some ways the state is a single entity under central control and in other ways it is a collection of competing groups.

Origin of the state

In Primitive times, councils of community representatives would meet to decide important matters. Smaller matters were dealt with by those community members involved making ad-hoc decisions. Communities usually had an elected war leader. Leadership for peacetime, by chiefs or monarchs, was hereditary and mainly ceremonial. As societies became more complex, administration was required to run them. These leaders began to run relatively large administrations with significant budgets. With private property's emergence came the need for this property to be administered and protected. As slaves began to be used, a coercive force was required to control them and the state grew.

In class society, the state is mainly required by the owning class to protect its property and prevent laborers' revolts. Representatives manage state power on behalf of the dominant class. Selecting these representatives varies within each socio-economic stage. In the transition from Primitive society to Slavery, the hereditary peacetime leaders often became the head of state as monarchs.

The main features of the state's components will now be looked at in the following groupings.

- Government types: Executive, Legislature, Administration and Communication
- Budgetary - Taxation: Budgetary, Legislature
- Political groupings: Executive, Legislature, Administration and Communication
- Law: Legislature and Judiciary
- Enforcement: Military and Policing
- Communication: Communication

Government types

There are two basic government types: direct and representative.

Direct government is where citizens make decisions themselves. This can be by attending councils or assemblies, participating in referendums or voting using information technology.

Representative government is where a person or group makes decisions on citizens' behalf.

Government is often a combination of both direct and representative decision making.

Representative government

There are two basic types of representative government: individual and collective.

Individual representative government

With individual government, a small group centered on a powerful individual, makes the decisions.

Examples of individual government are:

- Monarchy
- Presidential
- Dictatorship

Collective representative government

Examples of collective government are:

- Legislatures
- Volunteers' assemblies

Representative government is a combination of both individual and collective decision-making. Even where an absolute ruler - e.g. absolute monarch - leads the state, powerful advisers surround them. And an influential individual usually leads collective decision-making, e.g. a Prime Minister.

There are two selection mechanisms for representative government: elected and unelected.

Elected government

Examples of elected government are:

- Legislatures
- Presidential

Unelected government

Examples of unelected government are:

- Monarchy
- Dictatorship

Representative government is a combination of both elected and unelected selection mechanisms. For example, elected Presidents can appoint almost any citizen to their cabinet.

Putting all of these features of representative government together gives the following examples:

Elected	President	Legislature
Unelected	Monarch	Volunteers
	Individual	Collective

Conflict with representatives

Although the dominant class in each socio-economic stage has common interests, they also have differences within them. These differences can be reflected within the state with one section of the ruling class holding greatest power. The dominant class's representatives rarely act for the whole class all the time. They tend to represent a section of the class.

A further problem faced by the dominant class is how to stop their representatives abusing power and state finances for themselves.

History and trends

Throughout class history, societies have had a wide variety of government forms. As freedom and education has increased throughout society, government has had greater participation and become more open.

Both Primitive and Land-duty societies had government fully justified by commonly accepted ideologies. Primitive societies' leaders right to lead was fully justified by popular religious beliefs. Land-duty societies' rulers right to rule was fully justified by popular religious beliefs. This ensured that both types of society had a single, stable government form. In contrast, although the republic was/is preferred, neither Slavery nor Capitalism had or has a single, stable government form.

Monarchy

Monarchy has taken different forms in different stages and in different countries. From being largely ceremonial in Primitive times it became a powerful government type with Slavery's emperors. Monarchy's high-point came with Land-duty where it fully integrated with the economic system, the state and the dominant religious ideas. In Capitalism, monarchy is out of place. It is a hangover from past times and is often largely ceremonial. It clearly has no future.

Monarchs have had different powers in different stages. In Primitive society they mainly had a ceremonial role because government was direct and devolved. Community members present when issues arose would deal with them. Wider issues affecting others would be raised later with all involved. In Land-duty, issues were also largely dealt with by those directly involved. Power was devolved with landowners governing those on their lands and lords governing those smaller landowners duty-bound to them. Land-duty monarchs often had less real power than princes and lords. Monarchs in Slavery had power over their entire empire. They had full power over those running distant provinces. Capitalist state power, enabled by the absolute monarchies of developed Land-duty, is also highly centralized. Monarchies under Capitalism that still have power, run a centralized state unlike the devolved hierarchies of Land-duty.

Executive

The executive - usually a monarch or president - is almost always dominant. In some ways, presidents are elected monarchs.

Legislature

The legislature system is a hybrid of Land-duty and Capitalism. It originated under Land-duty as parliaments that supported monarchs, i.e. as an executive support. But, in the conflict between the rising capitalist class and the Land-duty monarchy, it became the center of opposition to the old ruling class's executive - the monarch. In the short periods after each capitalist revolution, the legislatures became the center of political

power. After the capitalist revolutions had succeeded, government by the legislature was ineffective and in England and France popular dictators took power. The leaders of the American War of Independence designed a system with a strong executive. The first president was a military leader - similar to the individuals that became popular dictators in England and France. Legislatures in mature capitalist societies are secondary to the Executive. They have returned to being an executive support.

Democracy

Democracy can allow ideas' influence to accurately reflect their popularity. But it can threaten the ruling class's power. Controlling democracy has been the ruling classes' greatest governing trick. This trick was invented under Slavery and further developed under Capitalism. The trick is to involve citizens in selecting representatives without giving them real influence.

So far, democracies have really been plutocracies - rule by the wealthy. Money buys votes - indirectly thru influential publicity or directly by corruption. Control of the mass media is an easy way to buy political influence. Elected officials under Slavery often bribed voters and, in capitalist democracies, political campaigns' success largely depends on funding. For example, the Republican and Democratic parties are essentially fund raising machines that select wealthy candidates.

Under popular pressure, ruling classes have allowed more people to have a vote but have successfully retained control over key decisions. Democracy is used in a way that allows the ruling class to respond to popular demands without giving away real power.

Capitalism has perfected democracy, allowing almost all adults to have a vote while using elections to decide only between Capitalist parties. But, just as the democratic republic was never a stable form of rule under Slavery, it isn't under Capitalism either. Just in case the working class should elect revolutionary parties, the Capitalist states retain emergency powers. In such times of instability, military rule is imposed.

After Capitalism

The next stage would be expected to have Primitive and Land-duty societies' coherent integration of government and popular ideology. It should also have their devolved decision-making.

Government types

Primitive	Community elders. Peacetime, war and religious leaders
Slavery	Republics and monarchies
Land-duty	Monarchies
Capitalism	Republics: Executive and legislature
Next stage	Devolved, integrated government and ideology

Budgetary - Taxation

Primitive

As was noted before, taxation didn't explicitly exist but sharing the community's produce was a form of taxation. Political power wasn't related to the amount people produced.

As class society emerged, the new rulers taxed almost all others.

Slavery

Throughout Slavery the state taxed slave owners, free citizens and peasants to pay for the bureaucracy and civic facilities. Tax-paying citizens had some say over political representatives.

Under Slavery, there was no ability for taxation of slaves because they already gave everything to their owners.

Conquered territories would pay a tribute to their controlling city-state.

Land-duty

Land-duty was largely based on taxation. Taxation was part of the economic system and not just a means of paying for the state. Landowners had the right to tributes from their peasants. These tributes could be in time worked on the landowners' own fields, in military service, from the peasants' produce or in money. Produce and money were also a means of paying the taxes demanded by monarchs and organized religion. Tributes are essentially taxes. Taxation was the way of transferring wealth from its creators to landowners.

Taxation and tribute were used by large landowners to extract wealth from the smaller landowners they had granted land to. Monarchs required landowners to raise taxes. In return for tax raising, landowners would sometimes pressure the monarch to give them greater influence. To ensure the financial and political support of large landowners and partly also to obtain sound advice, monarchs created assemblies and parliaments. An example is the English parliament formed in the 13th century, which had its roots in the Anglo-Saxon tribal councils from many centuries earlier.

Capitalism

Such assemblies and parliaments were the embryos of capitalist legislatures and the environment for modern political parties. Conflicts over taxation triggered legislature-led capitalist revolutions such as the English Civil War and US War of Independence.

Taxation now returns representation, initially for the owners but later for the entire adult population. As with Slavery, taxation is part of the political system but not naturally part of the economy.

Income tax dates from the 18th century. Before advanced Capitalism, taxation mainly paid for wars. In periods of peace, taxation could be suspended. The 19th century has seen permanent taxation's introduction. This is largely due to recognition of government's social obligations. Under pressure from the working class, large welfare systems have grown under advanced Capitalism. Welfare requires a lot of taxation.

After Capitalism

Post-capitalist society should return to a taxation-based economy.

Budgetary - Taxation

Primitive	Taxation based economy.
Slavery	Taxation only for government.
Land-duty	Taxation based economy.
Capitalism	Taxation only for government.
Next stage	Taxation based economy.

Political groupings

Political groupings are organizations that have a similar interest or ideology and co-operate to influence and, possibly, control the state. Such groupings often form around an influential individual. This individual is the group's representative outside, and possibly later, inside government.

Primitive

Primitive society had no state but it did have leaders. Religious leaders were communities' ideological guides. They interpreted and developed the community's ideology and morality. Communities also had elected war leaders and hereditary peacetime leaders. Both types of leader, although focused on practical matters, influenced beliefs and morals. Community members had common interests and their leaders expressed these interests.

Slavery

Under Slavery, organized religion came into being. Organized religions flourished from the 6th century BC. Early religions, inherited from Primitive societies had many gods, e.g. Hinduism, Taoism, and the Egyptian, Greek and Roman mythologies. These gods personified the different natural forces that shaped peoples' lives. In mature slave societies the single-god religions, e.g. Judaism and Christianity - generally replaced the multi-god religions. Single-god religions are very suitable for rule by a single person, such as monarchy.

Organized religion is very similar to modern political parties. Organized religion is a grouping around an ideology that co-operates to influence society and can influence the state. Organized religion can control the state through being the state ideology or with religious leaders being in government. Such theocratic states are not dissimilar from other states. Most states, from Slavery to Capitalism, have a consensus around a religion. Even modern secular states often have consensus around a religion's morality when most of the population supports, or had supported, that religion.

Philosophers - such as Buddha, Confucius, Plato and Aristotle - played an additional role in shaping political and moral beliefs. The main divide in philosophy, from Slavery to Capitalism, is between those whose role is to justify the ruling class's control and others who seek to assist the rest of society.

Groupings existed in slave society's legislatures. These factions had little ideology. They formed groups by dividing on two main issues. One divide was between those that acted solely in the interests of the dominant class and those that had compassion for members of other classes. The other divide was amongst those solely for the dominant class. One group - the aristocrats - openly promoted only the dominant class's interests and the others - demagogues - appealed to the masses. The demagogues used the masses for their own ends. The demagogues usually joined with the compassionate group to form the populist faction.

Land-duty

As Slavery's centralized empires declined, religions spread throughout the world, creating global religions. Organized religion continued to be the main ideological force into Land-duty and religion became fully integrated into the state. Single-god religions, now including Islam from 622, were perfect for monarchies. Religion fully justified monarchs' divine rights and their power structure. The Land-duty hierarchy was headed overall by god and the monarch was god's representative on Earth. The state and religion were integrated in a natural manner.

Because the monarchy was the dominant force under Land-duty, influence over the monarch gave political power. No single leader can rule alone without the advice of others. Individuals, such as religious leaders and court advisors, often influenced monarchs. These individuals also formed factions around themselves.

Philosophers played the same role as they did under Slavery but, in these deeply religious societies, made a less significant contribution. They mainly developed the ideas of philosophers from Slavery and reinforced or

challenged religious beliefs. The Renaissance, which began in 14th century Italy, saw the beginning of capitalist philosophy and genuinely new philosophical models not seen since Slavery.

Capitalism

Religion continues to play a significant political role under Capitalism. In many Capitalist countries, political parties are influenced by religious groups. Organized religion plays a similar role to political parties. Both religious groups and political parties have local representatives organizing and leading their followers and collecting funds. The political role of organized religion is confirmed when, even to this day, they can be a substitute for political parties. Whenever other means of political protests are repressed, organized religion remains as a channel for popular pressure.

Capitalist legislatures formed factions that later evolved into political parties. Examples are found in the English parliament following the Civil War in the 17th century and the US Congress and the French Revolution's Assembly in the 18th century. Legislatures' factionalism, common in Slavery, still exists in capitalist states. There are still the same types of factions: populist, i.e. demagogue and compassionate, and aristocratic.

Capitalism introduced a new political model in the Executive. This has a strong democratically elected leader that can be like a monarch or the "first among equals" of ancient Rome.

Trends

Slavery used and Capitalism uses two main types of political leadership: powerful individuals heading a small executive group and political factions fighting over powerful legislatures. Often, both types of political leadership have co-existed. Ideology has been secondary to practical politics. Genuinely new political theories are usually from philosophers.

Primitive and Land-duty societies both had a shared belief system headed by religious leaders and monarchs.

After Capitalism

In Primitive times and the main period of Land-duty, the monarch played an enabling role with little power. It looks like something similar will be the case after Capitalism. The political system should be networked but the political centers will not hold power over those that connect to them. Instead, the centre would support them.

The next societies should have shared belief systems and little need for political parties.

Political groupings

Primitive	Community and religious leaders
Slavery	Organized religion and philosophers. Legislatures' factions
Land-duty	Organized religion integrated with monarchy. Court advisors
Capitalism	Party groupings in legislature
Next stage	Limited need for parties

Law

Laws set boundaries of behavior, defining rights and duties in order to protect people and property. In class society, laws' main purpose is to protect private property. They help define and maintain class societies' unequal political and economic power and wealth distribution.

While laws are the rules of the dominant class, they are influenced by society's shared morality and common sense. If the dominant class were never to give rights to the laboring and other classes then it would incite revolt. Allowing other classes rights enables the property owning class to remain in power.

Primitive

Community law was based on shared morality and common sense. It was unwritten and communally applied. Communities' councils were the legislatures. People's rights and duties about all issues - including economic ones - were based on co-operation and sharing. So, the rules for running society were the same as for running production.

Slavery

Written laws were created under Slavery. The law was based on the concept of ownership, which applied mainly to slaves and land. Slaves had no rights and freemen had limited rights. Women had very limited rights and were treated as the property of their husbands or fathers. Children were also viewed as their father's property.

Laws were private, i.e. they only dealt with relations between people and not government. Ancient Athens and Rome had powerful legislatures but they had to contend with the aristocracies' preference for unelected rulers. Supreme rulers, such as emperors, were above the law. Constitutions merely described their powers and did not limit them.

Land-duty

Land-duty rights and duties were based on land ownership. Legal rights were embedded into the system of land ownership. It was clear who people had duties to and who they had rights over. Laws were not needed to make these boundaries clear. Written laws were only required to detail the levels of rights and duties. In this sense, it was similar to Primitive societies where everyone knew who they were responsible for and who had responsibilities to them.

Apart from the monarch, everyone had a duty to a landowner. The monarch's duty was to their god or gods. Some monarchs also had duties to other, more powerful monarchs. Land-duty introduced laws that held rulers accountable - such as England's Magna Carta in 1215 - but such laws were generally ineffective at controlling monarchs and other powerful rulers.

Peasants had limited rights and women and children's rights were negligible.

Capitalism

It is only with capitalist revolutionary movements that constitutions, binding on all people, emerged. There were now effective laws over almost all rulers.

Under Capitalism, legislatures have been the main sources of laws. However, the judiciary can also significantly contribute to the law's development.

In a similar way to Slavery, Capitalism requires laws to create boundaries defining who has rights and duties. These rights and duties are not clear from the economic system. Like Slavery, the legal system is a conscious creation of people and not a natural extension of the economic system that people can naturally fit into.

From the mid-Twentieth century, International Law and Human Rights have been influencing national laws. Under developed Capitalism, women, children, exploited races and minorities have significantly gained rights.

Capitalism can allow equal rights for women, all races and minorities within any class. What it can never yield is equal rights between classes. Inherited wealth can pass from mother to daughter in the same way as it used only to pass from father to eldest son. But inherited wealth remains in the wealthy class. Poorer children have limited actual rights to life, health, education and work.

Trends

Law formally maintains and clarifies the rules established in practice by groups in society. Because law primarily protects private property rights, the law's form reflects that of the owning class in each stage.

A changing opposite is that legislatures have only been effective under Slavery and Capitalism, where they have been the main means of developing law. There was less need for legislation under Primitive and Land-duty societies. Primitive societies followed natural law for both economic and other community affairs. Similarly, Land-duty's landed rights determined economic relations and the rules for society in general.

In class societies, the upward trend is increasing rights for people. Political conflict between classes has been mainly about other classes wresting rights from the owning class. Rights have expanded from being only for adult male property owners at the wealthy center of empires to women, children, non-property owning classes, laborers and exploited races and nationalities. Citizens' right to call their leaders to account has also increased.

Inherited rights for property owners have remained throughout all class societies. Capitalist governments' inheritance taxes have little affect on the wealth passed on.

Equality before the law is in name only while the capitalist class maintains power. As capitalist societies mature and give more rights, the boundary that cannot be crossed under Capitalism - the inequalities of property, wealth and power - will become clearer.

After Capitalism

Like Primitive and Land-duty societies, everyone should naturally know who they are responsible for and who has responsibilities to them.

Also like both these societies, social and production laws should be naturally connected.

With decentralized production, devolved government, shared belief systems and everyone naturally knowing their social role there should be less need for laws. Laws should not increase in proportion to societies' increasing complexity.

Law

Primitive	Shared morality
Slavery	Written private laws
Land-duty	Hierarchical landed rights
Capitalism	Nominal human rights
Next stage	Limited need for laws

Social and Production Law

Primitive	Naturally connected social and production laws
Slavery	Imposed social laws
Land-duty	Naturally connected social and production laws
Capitalism	Imposed social laws
Next stage	Naturally connected social and production laws

Enforcement

Trends

The state's power ultimately lies in the threatened or actual use of force by the police or military. Such force has always been required and will continue to be required by Capitalism. Along as there are large inequalities in wealth, the poor and the greedy will have an incentive to steal. Because such inequalities are widespread under Capitalism, there will be many wanting to steal. This demands a significant use of force.

Because human societies have required the military for colonialism and defense, it has always had a large role in the state. This role is particularly significant in societies frequently at war or with large empires. Although the executive is usually the head of the armed forces, sometimes the military takes over. Under Land-duty this didn't change the form of rule: the military leader simply become the new monarch. Under Slavery and Capitalism, military takeovers did change the form of rule. Under Capitalism they've been the usual means of replacing democracy. Military regimes can have many different types of politics but they generally lack a clear ideology that might give them some legitimacy. In the 20th century, capitalists introduced a new form of military rule - fascism. Fascism has been used when revolutionary movements have threatened to replace capitalist society. It is a military regime that is so unstable that it has to continually wage internal war against its opponents. It acts against internal opposition and potential opponents in the way that a brutal invading army would. To excuse or cover up its inhuman methods, fascism fabricates spurious ideologies.

Force is also very important in the transitions between stages. Changing from one stage to another can be gradual but often requires a revolution. A revolution is when the previous ruling class is forcibly removed from power and a new socio-economic system is introduced.

The transition from Primitive society to Slavery was not revolutionary but evolutionary. While it was evolutionary, this transition was bloody, with captured opponents being forced into slavery and power and territories being fought over within and between societies. The transitions from Slavery to Land-duty and from Land-duty to Capitalism required revolutions. Transitions from Slavery to Land-duty often took place as a result of many invasions, monarchs seizing power and a gradual series of economic and social changes. Transitions from Land-duty to Capitalism almost always happened by relatively quick and bloody civil wars. Each transition from one stage to another has been quicker than the previous transition.

Revolutions are required when the class holding state power holds back development of new production methods and has become a brake on economic development. A revolution is a qualitative change in society preceded by and enabled by many quantitative changes. The new owning class defeats the existing owning class and creates its new state power to protect itself from the defeated class.

In class societies, the ruling class has never voluntarily given up power. Armed force hasn't always been needed to remove the ruling class but the threat of force and some illegal actions have always been required.

After Capitalism

Those wishing to change to the next stage after Capitalism are likely to face the enforcement powers of the current ruling class. No ruling class has willingly given up their wealth and power. They have all used their physical force to maintain their control of society.

Also, force will be required in the next stage if there are large wealth inequalities.

Communication

Trends

In terms of the state, communication is state propaganda. It's mainly the transmission of the ruling classes' ideas and messages. Before Capitalism, religion mainly played this role. Because peasants were free to attend religious ceremonies under Land-duty, religious messages had a mass impact. The ruling classes' ideas are also passed on by education but this medium only became significant when public education for all was introduced under Capitalism in the 18th century. Education has spread scientific knowledge, replacing religion. Under Capitalism, political parties, education and the mass media play the role religion once played.

Capitalism's development has been accompanied by advances in communication technologies that have introduced mass media. Printing technologies under developed Land-duty laid the basis for political pamphlets and leaflets that helped organize capitalist revolutions. These technologies also provide political books that inform state representatives and newspapers that control the political agenda. Education's promotion of literacy made printed paper products into a mass media. 20th century information and communication technologies have increased the global reach of mass media.

After Capitalism

With the increasingly sophisticated information channels available, it will be very easy to transmit ideologies.

Given the advances made under Capitalism, even greater understanding amongst people is expected. Language barriers should be overcome by education, technology and new communication methods.

Economic and political government

Primitive

Primitive societies used the same method for running their communities as they used for running production. Communal decision-making based on consensus was used for both. Some individuals had greater influence but this was based on their ability and worth to the decision-making process.

Slavery

Slavery had no such harmony between political and economic decision making. Slave owners were autocrats over their production process and slaves had no political rights. Just as war captives became slaves, slave owners built up other production resources - such as land and raw materials - from military conquests. Economic power came from production resources' volume and quality. So the economy was controlled according to wealth, i.e. plutocracy. Slave owners also wanted their family and descendants to retain the economic and political power they'd built up. But the class of slave owners had a common interest in maintaining their rule. This made the compromise - aristocracy - a favored form of rule. But even this had to be compromised further. Aristocratic government was unpopular and hard to maintain because only a few families had real power. In practice, small groups run aristocratic government. So, aristocratic governments exclude many members of the aristocracy. Democracy allows other aristocratic groups to fully participate in government but it also allows other classes to have influence.

To meet these conflicting needs were a great variety of mechanisms of political power:

- Direct decision-making
- Elected representative assemblies
- Monarchs/Emperors
- Military dictatorship

Their political system could not reconcile the ruling class's shared desire to exercise power with autocratic control of production and the plutocratic nature of the economy. So, they didn't have a single stable form of government.

Land-duty

Land-duty used the same method for political and economic government. Both political power and economic power were due to hierarchical systems of rights and duties based on land ownership. Monarchy was the perfect system for Land-duty. Monarchy was based on landed rights and divine rights. Religion fully justified the monarch's divine rights and the entire power structure from the monarch down to the peasants. The head of state requires authority and, for a religious people, a hereditary monarch has a divine authority. Further, monarchy's dynastic succession also coincided with patriarchal inheritance.

Because monarchy has only one ruler, the ruling class's shared desire to exercise power was in conflict with the system of political power. Such a conflict was like those under Slavery. But unlike in Slavery, resolution of these conflicts - although often violent and bloody - never changed the type of political rule. Also, the conflict was often less than under Slavery. Powerful landowners were often free to rule their land with little interference. And some nobles had more power than the monarch.

Capitalism

Capitalism saw a return to a conflict between the types of political and economic government.

Capitalism's economic government is plutocratic: power is based on wealth. Public corporations' decision-making power is based on how many shares are held. Direct decision-making is conducted at annual shareholders' meetings and representatives elected by shareholders hold executive power. This mix of

decision-making mechanisms also includes referendums by postal voting and special general meetings being held on important issues. While there are a variety of decision-making mechanisms, the largest shareholders hold all power in direct decision-making, referendums and in electing representatives.

The economy's plutocracy is in conflict with the supposedly democratic nature of government. So, in practice, government combines plutocracy with democracy. Unlike Slavery, conflict between the types of political and economic government didn't lead to many government forms and the democratic republic became the standard government form.

The purest form of capitalist political power, a mix of democracy and plutocracy, is in the USA. The nominally democratic political system is dominated by the wealthy. This is appropriate in a society dominated by capital. And the President is the political equivalent of the capitalist corporations' Chief Executive Officer. From the second half of the 20th century, with the collapse of empires and break-up of some nations, there's been a trend for increasing devolution and also for global co-operation. The reach of government is moving in two directions: more local and more global. International government forums, such as the United Nations, may be the beginnings of global government.

Trends

In terms of centralization and decentralization, all societies have opposite forms in economic and political governing. Primitive and Land-duty societies had decentralized economic control but centralized government - community leaders / monarchy. These leaders and monarchs were not powerful and government was actually devolved. Slavery and Capitalism had centralized economic control but decentralized government - democracy. In practice, these democracies were run by small groups that centralized power in their hands.

Primitive and Land-duty societies each had a single coherent system of economic and political government. In both Primitive and Land-duty societies there is one dominant form of government. These were the community council guided by the chief/monarch in Primitive societies and the monarchy under Land-duty.

In Slavery and Capitalism, the political system is a conscious creation of people and not a natural extension of the economic system. Both stages have a conflict between the types of political and economic government. A further complication is that the ruling class is often reluctant to change the form of government in case the other classes take advantage of the change to weaken or remove the ruling class's power. The ruling class would usually remain with an imperfect form of government unless events forced a change on them. So, there were many forms of government in both stages. However, by mastering democracy, Capitalism resolved this conflict more successfully than happened under Slavery.

Capitalism and Slavery are very similar. They both have disjointed hybrid systems. In both systems, economic government is plutocracy. The basis of political government is real democracy for the wealthy with nominal democracy for others in society.

Participation in government has increased thru the stages. Under advanced Capitalism, the entire adult population has a say in government.

After Capitalism

Complementing decentralized production would be devolved participatory decision-making using democracy or consensus. While Capitalism uses democracy, small-scale groups have often made decisions by consensus. Decisions would be made by those close to them. Representatives from local bodies could make decisions over regions. Representatives from regional bodies could make decisions over nations. Representatives from national bodies could make worldwide decisions. Improved global communication will be able to ensure such decisions are informed and reflect popular wishes. Technology will also make it possible to have frequent remote decision-making.

Economic government

Primitive	Communal
Slavery	Plutocracy
Land-duty	Landed aristocracy
Capitalism	Plutocracy
Next stage	De-centralized

Political government

Primitive	Community government. No state
Slavery	Plutocracy influenced by democracy
Land-duty	Landed aristocracy
Capitalism	Plutocracy influenced by democracy
Next stage	Devolved participatory democracy/consensus

Features of Next Stage - Government

Government types

There should be devolved, integrated government and ideology. Central government should be enabling and not controlling

Budgetary - Taxation

The economy should be taxation based

Political groupings

There should be limited need for political parties

Law

There should be limited need for laws

Social and Production Law

There should be naturally connected social and production laws

Enforcement

Force will be required if the next stage has large wealth inequalities

Communication

Ideologies should be easy to transmit and global communication should be greatly improved

Economic government

Economic government should be decentralized

Political government

There should be devolved participatory democracy/consensus

Societies

Now societies' other main features will be looked at.

Cities and Countryside

Primitive

Towns didn't exist in Primitive society.

Slavery

It was only with Slavery that towns came into existence. Under Slavery the city-states emerged from 3,500 BC onwards.

Land-duty

With property being land based under Land-duty, the countryside once again became the focus of power. As well as agriculture, there was handcraft in country villages. Cities and large towns declined.

Slavery had been abolished in China during the Xin dynasty (9-23). Although the Han dynasty re-established its power in 23, powerful landowning families continued to challenge the emperors' central control. With the collapse of the Han dynasty about 220, the former provinces grew and the major cities declined.

No empire replaced the Roman Empire when it collapsed in the 5th century. Previously in the Mediterranean, rising empires had always replaced declining ones. But the transition to Land-duty saw a shift to the countryside and the main cities from Slavery declined over hundreds of years. Populations in the Roman Empire's former provinces grew, equalizing their power in relation to the centers of the former empire.

A similar process of decline occurred in India with the collapse of Gupta empire about 550.

The collapse of Slavery's great empires and the major cities' decline happened while world population increased overall throughout the first millennium. This shift of power and populations from the cities to the countryside happened throughout the civilized world.

Transition to Capitalism

In 11th century Europe, larger-scale manufacturing developed from the guilds in towns. With merchants also operating from towns and cities, the embryos of Capitalism were mainly based in towns and cities.

Capitalism

Capitalism's industrial revolutions fuelled the growth of cities. World population growth has accelerated since the 19th century's rapid industrialization and this growth has been concentrated in large towns and cities.

The countryside has become peripheral to production.

Trends

The pattern is simply a switch between the countryside and cities.

After Capitalism

Given our large populations, town and cities will continue to exist but population should be more evenly distributed. Greater population distribution should lead to cities' central position declining with the next stage. Societies should move away from big cities being the central focus and controller of society.

Such population movements will become increasingly possible under Capitalism with the development of remote working technologies and business practices. These methods and technologies should make dispersed working and living possible on a global scale.

Cities and Countryside

Primitive	Countryside
Slavery	City-states
Land-duty	Countryside
Capitalism	Cities
Next stage	Countrywide and globally dispersed

Colonialism

Primitive

During wars with rival communities, primitive groups assimilated those captured. Primitive groups would split when they became too large. The breakaway group would settle elsewhere and live independently of the original group.

Slavery

Early slave-owning societies followed a similar path: surplus populations moved away, formed colonies and lived independently. Later slave-owning societies had their city-states at the heart of an empire. Conquered provinces and peoples paid tribute to their ruling city-state. The city-states ruled by remote control of a geographically connected empire.

Land-duty

Land-duty's characteristic form was the geographically connected empire with dispersed economic and political power. Often these empires appeared to be large countries like modern nations. Within these empires, rule was based on Land-duty's hierarchical power structure. Power was devolved downwards from the monarch to nobles then to smaller landowners. But Land-duty's monarchs had limited power over lords and other nobles. The monarch had only nominal capital cities. They would travel the country, being put up in the nobles' homes.

Capitalism

With advances in transport and communication during mature Land-duty, the basis of the capitalist colonies emerged. These were empires of distant and disconnected lands controlled by centralized nation-states. Apart from being distant and disconnected, capitalism's colonies were similar to those of Slavery. They were made up of remotely controlled peoples and lands providing the colonial power with production resources.

Whereas colonies had initially been a source of cheap raw materials, they later become a source of cheap labor. Although labor was sometimes imported as slaves, it was more profitable to export industry to the colonies to use cheap labor there. But outsourcing industrial production to colonies created an imbalance between the size of colonial powers' empires and their own industrial power. The first to take advantage of this imbalance were some other colonial powers.

Quite a lot of detail will now be given about the collapse of capitalist colonies. This should help understanding about what will happen next under Capitalism.

The British empire of the late 19th century was the largest ever - in terms of area. But British industrial supremacy of the 19th century had been eclipsed by the United States and Germany by 1900. Other European nations - France, Spain, the Netherlands, Belgium and Portugal - also had large global empires that were out of proportion to their industrial power. Russia - less a nation than an old-style empire - was also vulnerable to attack. As well as the US and Germany, Japan had a growing industrial capability that was larger than many European powers.

By 1900, the entire world had been divided between the major capitalist nations. The only way to gain colonies was to take them from another colonial power. The imbalance between US, German and Japanese industrial and military power, compared to the other colonial powers' geographical control, caused a pressure for redistribution of these colonies.

America took colonies from Spain from the end of the 19th century to the beginning of the 20th century. The US rarely became a direct colonial power but had semi-colonies. It used economic power backed up by military force to control former Spanish possessions as semi-colonies in the Caribbean, Central and South America and the Pacific. At the end of the 19th century, Japan began to replace the European powers in parts

of China and in 1905 Japan defeated Russia.

Although Britain and America nearly went to war with each other, it was Germany that launched a direct attack on the other European colonial powers and started the First World War. European powers were all weakened by the war and Communists took power in Russia. The real winner of the war was the United States. Britain, although militarily victorious, borrowed so heavily from the US to fund its war campaigns that the US took over from the UK as the world's richest nation.

Japan did well out of World War I. It controlled parts of Russia until the 1920s and kept Korea and a large part of China up to the Second World War. During World War II, Japan briefly formed the largest geographically connected empire in history.

Like World War I, Britain emerged from the Second World War militarily victorious but financially weaker. It had again borrowed heavily from the United States - further widening the gap between them. It also widened the gap between the size of Britain's empire and its domestic economic power. The other European colonial powers were also greatly weakened by the war. Europe's economic and military power was insufficient to withstand their colonies' demands for independence. Following World War Two, liberation movements forced the colonial powers to grant them independence. In response, the major capitalist nations resorted to economic colonialism backed up by massive military force. In world politics, as it is within nations, power is ultimately decided by force or the threatened use of force.

This raises the following question: Is war inevitable under Capitalism? That is: Can economic and territorial disputes be settled other than by force when force is available? The answer seems to be: No. There seems to be no realistic hope of lasting peace while nations still have their own armies. National governments are still the instruments of the capitalist class and the military defends capitalist corporations' economic interests.

Trends

Successful human communities overflow and colonize. Humanity has generally colonized by violent methods. Much of our species' history is of invasion and war.

The upward trend is the ability to colonize remote, disconnected territories. This emerged in the transition period from Land-duty to Capitalism.

The changing opposites in the history of human colonizing are assimilation versus distant domination. This switch between opposites is between 1) bringing people and territories into the central social group, by assimilation in Primitive societies and by incorporation under Land-duty, and 2) by distant control under Slavery and Capitalism. Slavery's empires were based around the city-state and Capitalism's empires were based around the nation-state.

Powerful states' break-ups follow a pattern of changing opposites. Many different causes can be given for the decline and fall of societies. But the final cause needn't be the underlying reason why the society was so weakened that it could easily collapse. There are underlying reasons for societies' collapse for each stage.

Primitive and Land-duty societies declined as monarchs' tax raising, which had long been resisted by peasants as an unbearable burden, was now an intolerable burden on other classes. As Slavery and capitalist production developed in advanced Primitive and Land-duty societies respectively, the state grew. In these increasingly complex societies, monarchs ran powerful centralized states that could only be paid for with contributions from slave-owners / capitalists. These societies had reached a stage where the monarchy's increasingly centralized state couldn't function within the old levels of tax raising. Either they had to tax the peasants to death or rely on tax from slave-owners / capitalists. So, they had to tax peasants until they revolted like never before or face demands to give political power to the slave-owners / capitalists. Monarchs often had to do both and were doomed.

Centralized empires under Slavery and Capitalism usually die in the same way in both these systems. These empires could collapse after invasion or due to in-fighting leaders. But they are also destined to die of natural causes. Successful centralized empires have increasingly parasitic centers. By drawing on the wealth of distant regions, the cities/nations at their center are able to reduce their involvement in production. Eventually, their

low production capacity means they have limited economic power at their center. This then affects military power because military capability is usually in direct proportion to national wealth. So, because their military capability depends on manufacturing capacity, imperial powers then have insufficient force to control rebellious regions. Relatively weak economically and militarily, the centers lose their authority and political power. So, empires become victims of their success and the regions break up the empires.

Such collapse seems a long way off, given the United States' current status as the most powerful empire in history. US military power is greater than that of all other nations combined. But collapse will eventually come. It's a bit like the period before capitalist economic recessions. The higher the economic boom, the deeper the slump. Immanent collapse takes place when the system has over-reached itself. This is one of the ways that quantity turns into quality. A popular analogy is that a bubble is largest just before it bursts. Ironically, a sign that a human system has over-reached itself is when commentators say that collapse won't happen because the normal rules no longer apply.

After Capitalism

Transport and communication technologies are sufficient to maintain human societies over geographically disconnected territories. With developing global communication and transport capabilities, humanity should cease to have a few countries as the world's central powers.

Following the pattern, there shouldn't be distant or remote control of territories. The powerful nations' economic colonialism, backed up by military power, should come to an end. Capitalist empires have been unraveling for decades. They lost territories to national liberation movements after the Second World War and globalization has been evening up industrial production capabilities since the 1970s. The remaining imperialism is empires of capital - based in the USA, Western Europe and Japan and backed up by massive military power. As globalization undermines advanced capitalist nations' industrial domination, their military power will eventually decline too. The empires of capital will be little more than information centers and the advanced nations' domination will end.

While the basis of an empire's collapse is the spread of manufacturing capabilities to the countries it dominates, that is not what triggers its downfall. Collapse is often triggered when the empire over-stretches itself. The most likely end of the final capitalist empire will be when it over-stretches itself financially and militarily. A worry is that, in the aftermath of this collapse, there will be a global power vacuum leading to many regional conflicts. The only hope of avoiding this lies in countries seeing beyond their narrow interests and establishing collective security.

As capitalist empires decay and fall, geographically disconnected territories should become part of singly governed groupings. Nations may cease to exist. Whether this will immediately lead to world government by a body such as the UN can't be predicted. If Slavery's collapse is a guide, world government is unlikely to immediately replace capitalist empires. Should Capitalism end like Slavery, there will be a long period of disorder. However, humanity has evolved significantly since Slavery and may avoid such a disaster.

Colonialism

Primitive	Geographically connected. Assimilation. No distant control of territories
Slavery	Geographically connected. Distant control of territories
Land-duty	Geographically connected. Incorporation. No distant control of territories
Capitalism	Geographically disconnected. Distant control of territories
Next stage	Geographically disconnected. No distant control of territories

Features of Next Stage - Society

From the previous study, these are the next society's social features.

Cities and Countryside

Populations should be countrywide and globally dispersed

Colonialism

Countries could be geographically disconnected. There should be no distant control of territories

Putting it all together - Production, Government and Society

Now the production, government and society summaries will be combined to fill in gaps about the next stage.

Decentralized society

Human societies have alternated between decentralized societies with slow change that laid the basis of a radically new type of socio-economic stage and the resulting centralized societies with rapid economic growth and social development. So, in the next stage, change should be less rapid than under Capitalism but there should be more fundamental structural changes.

In the next stage, the economy and government should be decentralized and devolved. Production and government decisions will be made by those directly involved.

All regions and localities would have significant devolved powers. Populations should be more evenly distributed and cities less dominant. Countries could form voluntary unions even if they are not geographically connected. Effective global government would emerge. Governments should not be controlling and centralized. Instead they should play a supporting and enabling role.

Society should be devolved and participatory. Centralized government regulation should be limited and legislation less required than under Capitalism. Centralized state-run enterprises shouldn't be common. The basis of economic and government models should be the same. Society should have a shared ideology and this ideology should complement the nature and mechanisms of government. With shared beliefs and less need for centralized political groups, there should be limited need for political parties.

Information products - consequences

Eventually, all people involved in production would follow the information products economic model and become information product creators. Some of them would design and control automated physical production.

It's already been stated that after Capitalism, society should return to a taxation-based economy. Intellectual property is funded by royalties, which are a form of taxation. With intellectual property being the focus of post-capitalist society, royalties' collection would be the main production measurement requirement.

In the next stage, owners would also be the creators. The owners would have rights to their full produce because they are also the products' creators. So this wouldn't be a class society of one non-productive class living off the wealth created by a productive class. There would be no owning class living off others' labor. So, in this sense, it would be a classless society. But it looks like being initially like a class society.

The key group in the next stage would create and own ideas. Through their ideas and the payment they'd receive for them, this group would have social and economic influence and power. But they wouldn't have rights to others' products. So they wouldn't be an owning class like slave-owners, landowners or capitalists. It would, however, not be a society of equals. Income would be related to creators' abilities. Because government would be in harmony with the economy, the political system would also be a meritocracy.

Government mechanisms would be based around information creation and government would be about creating, promoting and carrying out the best ideas. Because a society led by information creators would be a meritocracy, there would still be inequalities and enforcement would still be required.

Information product creators' intellectual property would give them power over the capitalist parts of the economy. Later, when automation has removed all traces of capitalist production and all production is by information product creators, it could become a classless society.

Next stage's future history

Summarizing some of the previous points will give a rough future history for the stage after Capitalism.

Information products are likely to become the economy's focus. Corporations will come into conflict with their employees that create intellectual property. These employees will either become self-employed or demand intellectual property rights within corporations.

Technology and technique improvements should enable remote working and living. As Capitalism matures, industrial production capabilities should continue to spread globally. Globalization will eventually tend to equalize economic, military and political power. These quantitative changes should build up and result in the collapse of the capitalist empires.

Government and the economy will decentralize. They will become more local and more global. As people take ownership of their work and life from corporations and governments, capitalists will attempt to maintain central control. As Capitalism unravels, the tendency will be for these attempts at centralized control to fail.

After a period of stalled technical development, technological progress will accelerate. Production automation will increase - largely replacing manual labor.

Devolved self-managing small economic units should perform large-scale production. Although society will be increasingly complex, devolved decision-making will mean that regulation and legislation will not increase in proportion to this complexity. A shared ideology should unite societies and laws for government and for the economy will be similar. Central government will have an enabling role rather than a controlling one.

Production should use globally networked investment channels. Production will focus on information products as physical production becomes less important to society. Food and consumer goods should be fully available and consumerism should fade away.

Physical production will remain for a long time and with it remnants of the capitalist and working classes.

In this meritocratic society, inequalities will remain and some enforcement will still be required.

Moving out of this relatively dormant next stage, the stage after that should be a radically new type of classless society. We aren't sufficiently evolved yet to fully comprehend what this society would be like.

Suggestions

A radically new approach is required for those that wish to see a better society than Capitalism. More study will be needed to correctly identify this new society.

I welcome corrections to the facts I've stated and my interpretations of them because that will improve understanding of the society that will follow Capitalism.

New political approaches, which are in harmony with the politics of the next stage, are required. Political organizations should be decentralized, consensus-based and led by those with the best ideas. Labor organizations and political parties should re-evaluate their roles.

The good thing is, relatively good understanding of the next stage is being developed before the future classes for that stage have yet formed. We're ahead of the game.

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March 2003

Sources

A lot of historical facts - especially about Land-duty and Capitalism - are from my memory of many books I read a long time ago. Many dates in general and some terms from Land-duty were checked using Microsoft Encarta Encyclopedia 2001.

The other sources have been:

- Fredrick Engels, *The Origin of the Family, Private Property and the State*, International Publishers, New York, 1993 (Original published in German in 1884)

Engels' book is outdated and a bit long winded but it was the first major application of Historical Materialism and has yet to be surpassed

Most of my book is based on Engels' approach.

- Ruth Whitehouse and John Wilkins, *The making of civilization*, Collins, London, 1986
As well as been a good historical source, their book corrects some of Engels' historical facts
- Georges Politzer, *Elementary Principles of Philosophy*, International Publishers, New York, 1976 (Original published, posthumously, in French in 1946)

Politzer's book has references to political struggles that will now seem irrelevant. But it is simple to read and is the best introduction to Dialectical and Historical Materialism available

(Wherever I've lacked sufficient knowledge, I've had to be vague about historical detail. This hasn't greatly affected the findings because I've made sure that I had enough detail to find patterns. But it has made the historical summaries less clear. I'd appreciate if someone could fill in those details.)

Glossary

agricultural revolution	Rapid change in tools and methods employed in agriculture leading to significant output increases
anarchism	Anarchy is society without a state
aristocracy	A wealthy and powerful group with high rank and status. As a government form, it means rule by such a group
autocracy	Rule by an individual or small group that has almost absolute power
bronze age	Period when bronze metalworking was introduced for making tools, weapons and other objects. Began in Western Asia the 4 th millennium BC
capital	Sufficiently large sums of money that can and does fund large-scale production
commodities	Items produced for only for sale
dark ages	Term for the period between the fall of Slavery and the Middle Ages in Europe that conveys the period's negative attitude to culture and knowledge
demagogue	A leader who says whatever will make them popular and appeals to prejudices
democracy	Majority rule
Dutch Revolt	Liberation war against Spanish colonialists resulting in capitalist Dutch state in 1609
economic unit	Basic production group that experiences success or failure. These organizational groups are largely self-reliant and independent of each other. Complete failure of one group doesn't cause the failure of other groups
enclosures	Land-duty landowners removing peasants' access to shared land and combining it into large farmland
Engels, Fredrick	1820-1895. Friend and colleague of Karl Marx. Did more work on Dialectical Materialism and Historical Materialism than Marx.
English Civil War	Capitalist revolution in 1640s that overthrew the British monarchy
feudalism	Middle Ages system of obligations within European nobility based on land ownership and military duties
freemen	Free citizens in slave societies that didn't own slaves or much land
guilds	Town and city based workshops in the Middle Ages
guild apprentices	Apprentices worked for years learning their craft from the guild masters. They weren't paid but were given food, lodgings and other essentials
guild journeymen	After between five and ten years, apprentices that successfully created a "masterpiece" could become paid journeymen. Journeymen could work for other guild masters or set up their own guild
guild masters	Masters were established craftsman and they owned and ran the guilds
Hegel, Georg	1770-1831. German religious philosopher. Created modern Dialectic philosophy
industrial revolution	Rapid change from agricultural to industrial production within a country. First industrial revolution began in Britain during mid-18 th century
information revolution	Changes in almost all economic sectors due to widespread use of

	information technology. Started in 1980s
iron age	Period when iron metalworking replaced bronze for making tools, weapons and other objects. Began in Europe about 700 BC
knowledge economy	Economic sectors where Knowledge Management plays a significant role
knowledge management	Control and re-use of organizations' knowledge. Academic concept of 1940s that was used commercially in 1990s due to introduction of enabling information technology
Land-duty	Power based on land ownership has existed since the transition from Primitive societies to Slavery. But while Slavery is based on ownership of laborers, Land-duty is a society based on landownership. The later Land-duty period is sometimes referred to as the Middle Ages or Medieval times. The final part of this period is often referred to as Feudalism. Feudalism was mainly a set of relationships between the medieval European nobility. Another form of society with a duty to landowners was serfdom. The socio-economic system called Land-duty includes the obligations to landowners, lords and monarchs of Serfdom, Seigneurialism, Manorialism and Feudalism. These terms refer to different classes and different obligations. But they all refer to a duty in return for land.
manorialism	Middle Ages English system of obligations on peasants to their land-owning Lords
Marx, Karl	1818-1883. Founded Communist theory with his friend and colleague Fredrick Engels. With Engels, he turned Hegel's ideas into Dialectal Materialism and Historical Materialism
manufactories	Premises where large groups of laborers create hand-made objects
medieval	Another term for the Middle Ages
meritocracy	Society where influence and power is related to personal abilities
middle ages	The centuries before Capitalist nations emerged. Approximately from the 11 th to 16 th centuries
monogamy	Having only one sexual partner
patriarchy	Society where men have greatest power
polygamy	Having more than one sexual partner
plutocracy	Rule by the wealthy
private property	Substantial wealth that gives economic power. Includes production property that gives rights to wealth created by others
secular	Non-religious. Secular government separates organized religion from the state
seigneurialism	Middle Ages European system of obligations on peasants to their land-owning Lords
serfdom	Land-duty society where peasants were their landowner's property and had no property of their own. However, unlike slaves, they couldn't be sold
social democracy	Political movement to improve public welfare within Capitalism
socio-economic	Having both social and economic features
Spartacus	Leader of slave revolt in Roman Empire in 73 BC. Such revolts failed because they had nowhere to go: slaves couldn't form the basis of a new

	socio-economic stage. Nor could groups of slaves at the center of a slave-owning empire return to far distant societies
stone age	Period from when early humans began making tools - about 2.5 million years ago - until they began making metal tools (such as copper) in Western Asia the 8 th millennium BC
theocratic	Theocracy is rule by the clergy - as representatives of gods
tribute	Payment in money or goods by a province or people to a foreign ruler. Also is payment in money or goods by peasants to a landowner
Zhou Dynasty	Controlled China from 11 th century BC to 221 BC. Agricultural society based on Slavery. It had elements similar to Land-duty: monarchs devolved land and some powers to minor rulers. This form of rule was probably required to run such a large empire. Some Zhou lords freed their slaves, making them dependant peasants

Index

agricultural revolution	29
anarchism	44
aristocracy	78, 80
autocracy	78
bronze age	29
capital	10, 11, 20, 25, 26, 27, 36, 37, 38, 40, 47, 49, 56, 58, 60, 61, 79, 84, 86
commodities	27, 47, 61
dark ages	12
demagogue	72
democracy	18, 44, 68, 76, 78, 79, 80, 81
Dutch revolt	11
economic unit	3, 16, 18, 20, 21, 22, 34, 46, 50, 55, 62, 63, 89
enclosures	20, 25
English civil war	11, 69
fascism	76
feudalism	91, 92
Fredrick Engels	5, 44, 90
freemen	18, 19, 33, 41, 44, 73
Georg Hegel	5
guild apprentices	20, 41
guild journeymen	20, 41
guild masters	20, 41, 42
guilds	20, 24, 25, 46, 82
industrial revolution	25, 29, 30, 46, 58, 82
information revolution	29, 32
iron age	29
Karl Marx	5, 44
knowledge economy	32, 38
knowledge management	38, 52
manufactories	24, 25, 31
medieval	14, 52
meritocracy	58, 88
middle ages	31
monogamy	18
patriarchy	18
plutocracy	78, 79, 80
private property	16, 17, 18, 47, 64, 73, 74
samsara	9
secular	71
serfdom	19

social democracy	44
socio-economic	2, 10, 11, 12, 14, 18, 21, 29, 30, 36, 41, 45, 54, 64, 67, 76, 88
Spartacus	42, 46
stone age	29
theocratic	21, 71
tribute	17, 19, 20, 27, 37, 51, 54, 69, 84
yin and yang	5, 9
Zhou dynasty	11